The University of Chicago

SYNTAX OF THE PARTICIPLE IN THE APOSTOLIC FATHERS

IN THE EDITIO MINOR OF GEBHARDT-HARNACK-ZAHN

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE DIVINITY SCHOOL IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF NEW TESTAMENT LANGUAGE AND LITERATURE)

BY

HENRY B. ROBISON

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PREFATORY NOTE

The purpose of this study is to exhibit with fulness and accuracy the usage of the participle in the writings of the so-called Apostolic Fathers, and to point out what usages are decreasing in frequency of occurrence and what are increasing, whether any earlier usage is absent, and whether any new usage appears.

Such study has its value in helping to determine the place of these writings in the development of the Greek language, in the light which is thus thrown upon the usages of the New Testament books, and in the aid that is given for their interpretation.

This literature arose from a grade of culture and realm of thought similar to that of the New Testament and extends a half-century the basis for the study of the New Testament usage.

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CHAPTER I

TENSE

The tenses of participles distinguish the conception of the action denoted with respect to its progress.

The time-relation between the action of a verb and that of its dependent participle is not expressed directly by the tense of the participle, but is indicated by the facts revealed by the context taken in association with the indication of the tense as respects progress. The present participle describes an action as in progress, and the perfect participle denotes the existing result of a past action; naturally the time of the fact expressed by the present and the perfect participle is, in general, the same as that of the principal verb; but this is not necessarily or uniformly the case. The aorist participle, on the other hand, describes an action as a simple event, which may occur antecedent to, or coincident with, the action of the principal verb. The aorist participle is most frequently employed, however, when the action is antecedent to that of the principal verb, an action antecedent to, and separate from, that of the principal verb being obviously more likely to be thought of as a simple fact than one which is contemporaneous with it, and contemporaneous action naturally being thought of as in progress. The future participle, unlike the other participles, has temporal force, the relations which it expresses necessarily involving subsequence to the action of the principal verb.

The following classification sets forth the distinctive uses of the participle, giving all the cases of each category; but the classification must not be allowed to obscure the fact that the participle often passes by imperceptible degrees from one usage to another, and may serve two, or possibly more, uses at the same time.

I. THE PRESENT PARTICIPLE

1. *The present participle of simultaneous action.*—The present participle normally denotes that the action which it expresses (whether durative, iterative, or conative) is thought of as in progress; most frequently the action is simultaneous with the action of the principal verb.

Very frequently the action of the verb falls within the period covered by the participle; as in II Clem. 15:3[2],* ἔτι λαλοῦντός σου ἐρῶ· Ἰδοὺ πάρειμι.

*The superior figure denotes the participle in the verse.

Less frequently the action of the verb and that of the participle are of the same extent; as in I Clem. 17:1[1], *οἵτινες ἐν δέρμασιν αἰγείοις καὶ μηλωταῖς περιεπάτησαν κηρύσσοντες τὴν ἔλευσιν τοῦ χριστοῦ.*

Rarely the action of the participle, while accompanying that of the verb, is subsequent to it; as in Magn. 9:1[2-3], *εἰς καινότητα ἐλπίδος ἦλθον, μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες.*

The following is a list of the instances of the present participle of simultaneous action:

I Clem. 1:1[2], 3[5.6.7]; 2:1[1—7], 3[1]; 4:12[1]; 11:2[2]; 12:4[2.3], 5[1], 6[1]; 13:3[1.2]; 14:5[1.2]; 17:1[1], 2[1], 5[2]; 20:1[1], 2[2], 4[2.3]; 24:2[1]; 25:1[1], 3[1.3.6], 4[1]; 28:1[1.2 3]; 29:1[1.2]; 30:3[1—4]; 31:3[1.2]; 34:4[1]; 35:8[1]; 38:2[1]; 39:1[1], 8[1]; 40:4[3]; 41:1[1.2]; 42:3[4], 4[1.3]; 43:1[4], 2[2], 5[3]; 44:6[1]; 45:5[1]; 48:4[4]; 51:4[1]; 55:4[1], 5[2]; 57:2[2]; 60:4[2.3]; 61:1[3.5]; 62:2[2].

II Clem. 1:4[1], 6[3.4], 7[3], 8[1]; 2:7[4], 5:5[1]; 6:3[1], 9[1]; 7:4[2]; 9:2[1], 7[2]; 10:3[1.2], 4[1], 5[1]; 11:2[3]; 12:6[1]; 13:3[1]; 15:1[3.4], 3[2], 4[2]; 16:1[2]; 17:1[1], 3[1.2], 5[2.3]; 18:2[1.3.5]; 19:2[1.2]; 20:1[1.2], 2[2], 4[1].

Barn. 1:3[1], 7[3.5.6], 8[1]; 2:1[1.4], 3[1], 7[1], 9[3]; 3:5[1]; 4:1[2.4], 6[2.3], 7[1], 9[1.3], 10[1.3], 13[1]; 5:3[3], 6[1], 7[2], 8[1.2], 10[1.4]; 6:4[1], 11[1], 17[1.2]; 7:1[1], 5[2.3], 8[3], 9[2], 10[1]; 10:4[1.2.3], 5[1], 11[5.6]; 11:9[1], 10[1], 11[1—4]; 12:2[1.2], 5[1], 7[2.4], 10 [2.3]; 13:5[1]; 14:2[1]; 15:7[1.4]; 16:1[1], 6[1], 10[4]; 17:2[2]; 19:10[1.2.3], 11[1.2.3]; 21:6[1], 7[1].

Diogn. 1:1[2.4]; 2:1[2.3], 4[1], 7[1.2]; 3:3[2.3]; 5:4[1.2], 16[1.2.3]; 6:4[1], 5[1.2], 8[1], 9[1.2]; 7:2[5], 4[2.3.4], 5[1—4], 6[1], 7[1.2], 8[1]; 9:1[2—6], 2[2]; 10:4[2], 7[1]; 11:2[6], 4[3], 5[2]; 12:6[6], 9[1].

Eph. 1:2[3]; 2:2[3]; 4:2[1]; 5:3[2]; 6:1[1], 2[1]; 7:1[1]; 9:1[2—7]; 10:2[1]; 11:1[1]; 15:1[1.3], 3[1]; 17:2[2]; 19:3[1]; 20:2[1]; 21:1[1.2].

Magn. 1:1[2]; 3:1[2.3]; 6:1[2]; 8:2[1]; 9:1[2.3], 3[2]; 11:1[1]; 15:1[1].

Trall. 1[3]; 2:1[1]; 3:3[1]; 4:1[1]; 7:1[1.2]; 8:1[2]; 9:1[1]; 12:1[1], 2[1], 3[2]; 13:2[1].

Rom. 1[5], 3:3[2]; 5:1[2], 2[2]; 6:3[2]; 7:1[2], 2[1.2.3.5]; 10:2[2].

Philad. 1[4]; 1:1[2]; 3:2[2]; 5:1[1.2.4], 2[2]; 8:2[1.2].

Smyrn. 1[4]; 1:1[1]; 4:2[1]; 5:1[1.2]; 7:1[3]; 9:2[1.2]; 11:3[2.3]; 13:1[2].

Pol. 1:1[1]; 3:1[3].

Philip. 2:2[2.3], 3[1]; 3:2[2], 3[1.2]; 4:2[2.3], 3[1—4]; 5:2[1.2], 3[1.2.4]; 6:1[1.3—8], 3[3]; 7:2[3.4.5].

Mart. 1:2[1]; 2:1[2], 2[4], 3[1.2.4]; 3:1[1.2.4]; 5:2[1—2—4]; 6:1[1.5]; 7:1[1.2.4], 2[2.4.8]; 8:1[6], 2[2.4], 3[2.5.6]; 9:1[1], 2[2], 3[1.3]; 10:1[1.2]; 11:2[1.2]; 12:1[1.3], 2[4], 3[1.4.5.7]; 13:1[1.2]; 14:3[1]; 15:2[2—6]; 17:1[5], 2[4—7]; 18:2[1.3]; 19:2[4]; 21:1[1.2.3]; 22:1[1].

Herm. Vis. I, 1:2[1], 3[1.2.3], 4[1.2], 8[6]; 2:1[2], 2[1.2.4.5.6], 3[2]; 3:2[2], 3[1]; 4:1[1], 3[1.2]; II, 1:1[1.2]; 3[1.2]; 2:3[1], 8[3]; 4:1[1]; III, 1:4[1], 5[2.3.4], 6[1.2.4], 9[1.2.3]; 2:4[2], 9[1—7.9]; 3:1[3], 2[3], 3[1], 5[1]; 5:1[8]; 6:2[1.2]; 7:1[1.2.3.5.6]; 8:1[1.2], 4[3],

$9^{2.3}$; 9:10^{1}; 10:1^{1}, 2^{1}, 3^{1}, 5^{1}, 6^{1}; 11:$2^{1.3}$, 3^{1}; 12:1^{2}; 13:2^{1}, 3^{1}; IV, 1:3^{1}, $4^{1.2}$, 6^{1}; 2:1^{2}, 5^{1}; 3:6^{1}, 7^{3}; V, 1:$1^{3.4}$, 3^{1}, 4^{1}.

Mand. II, 1:$3^{1.2}$, 4^{2}, 5^{3}, 6^{2}; III, 1:2^{2}, 3^{3}; IV, 1:1^{2}; V, 1:2^{1-4}, $3^{2.3.4}$, 4^{1}; 2:2^{1}, 7^{2}, 8^{1}; VIII, 1:1^{1}; IX, 1:6^{1}, $8^{1.2}$, 10^{2}; X, 2:5^{1}; 3:3^{1}; XI, 1:1^{1-4}, 8^{3}, 13^{2}, 14^{2}, $21^{1.2}$; XII, 2:4^{4}; 5:3^{1}, $4^{1.2.3}$, 6:$2^{2.3}$, 4^{1}.

Sim. I, 1:4^{2}, 6^{3}, 7^{3}, 8^{1}; II, 1:$1^{1.2.3}$, 3^{3}, 4^{1}, $5^{1.4}$, 6^{1}, $8^{1.2}$; III, 1:2^{1}; IV, 1:$1^{1.2}$, 2^{1}, 3^{1}; V, 1:1^{1-5}, 4^{1}, 5^{1}; 2:3^{3}, $4^{3.4.6.7}$, 5^{5}; 3:3^{1},5^{1}; 4:2^{3}, 5^{1}; 6:6^{5}; 7:1^{2}; VI, 1:$1^{1.2.3}$, $2^{1.2}$, 6^{1-6}; 2:3^{1}, $4^{1.2}$, 5^{1}, $6^{1.2.3}$, 7^{2}; 3:$1^{1.2.3}$, $2^{1.2.3}$, 5^{1}, 6^{2}; 5:$4^{1.2.5}$, 7^{3}; VII, 1:$3^{1.2}$; $6^{1.2}$; VIII, 1:1^{1}, $2^{1.2}$, 16^{1}; 3:2^{4}; 4:2^{3}; 7:$2^{2.3}$, 4^{3}; 9:1^{5}, $3^{1.2}$, 4^{1}; 10:1^{3}, $4^{1.2}$; IX, 1:3^{1}, $9^{2.3}$; 2:4^{3}; 3:1^{4}; 4:1^{3}, 2^{1},3^{1}, 4^{1}; 6:1^{1}, 3^{1}; 7:1^{2}, 3^{2}; 9:5^{3}; 10:$1^{1.2}$, 5^{1}; 11:5^{1}, 7^{1}; 13:2^{1}, 8^{2}; 14:1^{1}, 3^{4}; 20:$2^{2.3}$; 21:1^{2}; 22:1^{5}, 3^{1}; 24:$2^{1.2.4}$; 26:$3^{6.7}$; 27:1^{1}, 3^{2}.

Did. 4:7^{1}, $13^{1.2}$; 11:6^{1}; 16:4^{1}, 8^{1}.

2. *The present participle of identical action.*—The present participle used of action conceived of as in progress not infrequently denotes the same action as the verb with which it is used, but it usually describes the action from some different point of view. The relation between the different points of view of the action of the verb and the participle may be:

a) That of fact to method:

I Clem. 17:4^{1}, ἀλλ' ἀυτὸς ἑαυτοῦ κατηγορεῖ λέγων· Οὐδεὶς καθαρὸς ἀπὸ ῥύπου·

I Clem. 1:$3^{1.4}$; 17:4^{1}; 20:4^{1}; 30:1^{2}; 53:3^{1}; 59:2^{1}; 62:2^{4}.

II Clem. 13:3^{3}; 17:7^{7}.

Barn. 2:4^{2}; 4:6^{4}; 5:7^{1}; 12:1^{1}; 13:4^{1}; 15:4^{1}; 16:8^{3}, $9^{1.2.4.5}$; 21:7^{2}.

Diogn. 2:$7^{3.4.5}$, 8^{1}; 3:3^{1}; 4:5^{1}; 7:2^{6}; 10:6^{4}; 11:1^{3}, $2^{5.7}$.

Eph. 9:1^{8}.

Trall. 6:2^{1}.

Rom. 3:1^{1}; 7:2^{6}.

Philad. 7:2^{2}.

Smyrn. 5:2^{1}.

Philip. 2:3^{2}.

Mart. 2:$4^{2.3}$; 5:$1^{3.4}$; 8:2^{3}; 9:2^{3}.

Herm. Vis. I, 1:2^{3}, 4^{3}; 3:2^{1}; 4:2^{1}; II, 4:1^{2}; III, 1:3^{1}; 3:1^{5}; 4:3^{1}; 8:9^{1}; 10:7^{1}; IV, 2:2^{1}.

Mand. IV, 1:1^{1}, 4^{1}; 2:1^{1}; 4:1^{1}; IX, 1:1^{1}; X, 3:$2^{2.3}$; XI, 1:4^{2}, 13^{1}; XII, 3:1^{1}.

Sim. II, 1:6^{1}; $8^{3.4}$; IV, 1:$5^{2.3}$; V, 2:4^{1}; 4:3^{1}; 5:1^{1}; VI, 2:1^{1}; 3:$4^{1.2}$, 6^{1}; 5:5^{1}, 7^{2}; VIII, 1:4^{1}; 6:$5^{5.6}$; 7:4^{4}; 9:3^{3}; IX, 19:2^{2}; 23:3^{2}.

b) That of outward form to inner significance or quality:

Barn. 16:2[1], *ἀλλὰ πῶς λέγει κύριος καταργῶν αὐτόν; μάθετε.*

I Clem. 8:2[1]; 12:7[1]; 17:2[2]; 21:1[1]; 48:1[1]; 56:3[1].

Barn. 2:9[2]; 16:2[1].

Mart. 2:2[3].

c) That of act to purpose or result:

I Clem. 7:1[1·2], *ταῦτα, ἀγάπητοι, οὐ μόνον ὑμᾶς νουθετοῦντες ἐπιστέλλομεν, ἀλλὰ καὶ ἑαυτοὺς ὑπομιμνήσκοντες.*

I Clem. 7:1[1, 2]; 13:1[5]; 20:11[1]; 62:2[1].

II Clem. 14:3[2]; 19:1[3].

Diogn. 12:3[2], 5[3].

Herm. Mand. IV, 3:3[1].

Did. 16:2[1].

3. *The present participle of past action still in progress.*—Once the present participle denotes an action which begins before the action of the principal verb and continues in progress up to, and during, the time denoted by the latter:

Philip. 1:2[1], *καὶ ὅτι ἡ βεβαία τῆς πίστεως ὑμῶν ῥίζα, ἐξ ἀρχαίων καταγγελλομένη χρόνων, μέχρι νῦν διαμένει καὶ καρποφορεῖ.*

4. *The present participle for the imperfect.*—The present participle is also sometimes used as an imperfect to denote an action in progress antecedent to, and ending before, the beginning of the action of the principal verb.

II Clem. 9:5[2], *Χριστὸς ὁ κύριος ὁ σώσας ἡμᾶς, ὢν μὲν τὸ πρῶτον πνεῦμα, ἐγένετο σάρξ.*

II Clem. 1:6[1]; 9:5[2].

Smyrn. 3:1[1].

Mart. 13:2[3].

5. *The present for the future.*—In some instances the present participle denotes an action that is thought of as future with reference to the time of the principal verb. This usage in the Apostolic Fathers is limited to *ἔρχομαι* in Hermas and one occurrence of *πέμπω* in Pol. 8:2[2].

Sim. IV, 1:2[4], *ὁ γὰρ αἰὼν ὁ ἐρχόμενος θέρος ἐστὶ τοῖς δικαίοις.*

Pol. 8:2[2].

Herm. Vis. II, 2:7[2]; III, 9:5[1]; IV, 1:1[2]; 3:5[1], 6[2].

Sim. IV, 1:2[3·4], 8[1]; IX, 5:5[1].

For the present participle *μέλλων* followed by an infinitive of another verb see the future participle.

6. *The general present participle.*—The present participle is also used without reference to time or progress, simply defining its subject as belonging to a certain class, i.e., the class of those who do the action denoted by

the verb. The participle in this case becomes a simple adjective or noun and is, like any other adjective or noun, timeless and indefinite. This usage is a departure from the primary idea of progress in the present participle.

A class may consist of those who habitually or constantly do a given act; as in I Clem. 11:1[3], *τοὺς ἐλπίζοντας ἐπ' αὐτόν οὐκ ἐγκαταλείπει*, or of those who once do the act the single doing of which is the mark of the class; as in Magn. 5:2[1], *καὶ ἕκαστον αὐτῶν ἴδιον χαρακτῆρα ἐπικείμενον ἔχει*. The full list follows:

I Clem. 1[1.2]; 1:1[3], 3[2.3]; 3:4[1]; 5:4[2]; 7:5[1], 7[3]; 8:4[1], 5[1]; 9:1[3]; 10:3[2.3]; 11:1[3.4], 2[3]; 12:5[2], 7[2.3]; 13:1[3], 4[1]; 14:2[2], 4[1]; 15:1[1.2], 5[1]; 16:1[1.2], 2[1.2], 3[1.2.3]; 12[1], 16[1]; 17:3[1]; 20:4[2]; 21:2[1], 5[1.2], 6[1], 7[1], 8[1.2]; 22:2[1.2], 6[1], 8[1]; 23:1[1.2], 3[1.2], 5[1]; 24:5[1]; 25:2[1], 3[7]; 28:2[1], 4[1]; 30:1[1], 4[1]; 32:2[1.2.3]; 33:3[1.2], 8[1]; 34:8[1]; 35:2[1], 3[1.2], 4[1], 5[2], 6[1.2.3], 11[1.2]; 36:2[3], 3[1], 6[1]; 37:2[1.2.3]; 3[1.2]; 38:2[3], 4[1]; 39:5[1], 9[1]; 40:1[1], 3[1], 4[2]; 41:2[2], 3[1.2]; 42:4[2]; 45:1[1], 6[1], 7[1.3.5], 8[1]; 46:2[1]; 47:7[1]; 48:4[3]; 49:1[1]; 51:1[1], 2[1]; 52:2[1]; 53:4[1]; 54:2[1], 4[1]; 55:1[1]; 56:1[1], 10[1], 15[1], 16[1.2]; 57:7[1]; 58:1[3], 2[4]; 59:3[2–13.15.17], 4[2–6]; 60:1[1.2.4], 2[1], 3[1], 4[1]; 61:1[1.2], 2[1]; 62:1[1.2]; 63:1[5].

II Clem. 1:1[1], 2[1], 8[2]; 2:1[1–4], 2[1.2], 3[1.3], 5[1], 6[2], 7[1]; 3:1[2]; 4:2[1.2], 5[1]; 5:4[2.3]; 6:7[1]; 7:4[1]; 9:7[1], 11[1]; 10:5[3]; 11:2[1.2]; 13:4[1–4]; 14:1[1.3], 2[1], 3[1]; 15:2[2.3], 3[1], 4[1]; 16:1[4], 3[1.2]; 17:2[1]; 18:1[1.3], 2[4]; 19:1[2.5], 3[1]; 20:2[1], 4[2].

Barn. 1:2[1]; 2:1[2.3], 2[1], 6[1], 9[1],10[2]; 3:1[1], 3[1.3], 5[2]; 4:1[3], 6[1], 9[2], 10[4], 13[2]; 5:4[1], 5[1], 9[2], 10[3], 13[1.2]; 6:1[1.2], 6[1], 8[1], 9[2], 10[1.3], 13[1], 18[1]; 7:2[1.3], 4[1], 8[1.2], 9[6], 11[3], 8:2[1], 3[1.3], 4[1], 5[1], 6[1]; 9:2[1], 3[1.2]; 10:5[3], 8[1.2], 10[1.2], 11[1–4.7–10.12.13]; 11:1[1], 3[1], 6[1]; 12:4[1], 8[2]; 13:7[2]; 14:4[1], 5[1], 7[2], 9[2]; 15:6[1]; 16:1[3], 10[1.2.3.5.6]; 18:2[1]; 19:1[1], 2[4], 4[1], 6[1.2.3], 7[1], 9[1.2.3], 12[1]; 20:1[1], 2[1–12.14–17]; 21:1[2.3], 2[1], 5[1].

Diogn. 1:1[5.6]; 2:2[1.4], 3[3], 4[1.2]; 3:4[2.3], 5[1–5]; 4:3[1]; 5:6[1], 17[1]; 6:6[1.2]; 7:2[2.3], 4[1]; 9:2[1]; 10:6[1.3.5], 7[2.3], 8[1]; 11:1[4], 5[3–8], 7[1], 8[1]; 12:1[3], 3[2], 5[2], 6[1.2.5], 7[1], 8[1.2.3].

Eph. 1[5]; 1:1[3], 3[2]; 3:1[1]; 4:2[3]; 5:1[1], 3[1]; 7:1[2.3]; 8:1[1.2]; 9:1[4.5.9]; 12:2[1]; 14:2[1.3]; 15:1[2]; 16:2[1.3]; 17:1[1.2]; 18:1[1.2]; 19:1[1], 2[1]; 21:2[2].

Magn. 1[2]; 1:3[1.2]; 3:2[2]; 5:2[1]; 6:2[2]; 7:1[2.2]; 8:1[1], 2[2]; 9:3[1].

Trall. 1[2]; 1:1[1], 2[3]; 2:2[1], 3[1]; 3:1[1], 3[2.3]; 4:1[2], 2[1]; 5:1[1]; 6:2[2.3]; 7:2[1.2]; 8:1[1]; 9:2[2]; 10:1[1.2]; 11:1[1], 2[1.2]; 13:1[1].

Rom. 3:3[1]; 6:2[1]; 7:1[1], 2[4]; 9:2[1], 3[2].

Philad. 1[1]; 1:1[1.3], 2[2.3]; 3:3[1]; 6:1[1], 2[1]; 7:1[1]; 8:1[2]; 9:1[2]; 10:2[1].

Smyrn. 1[5]; 1:1[7]; 2:1[1.2]; 5:2[2.3], 3[1]; 6:1[1.2], 2[1.3.6.7]; 7:1[2]; 8:1[1.2], 2[1]; 9:1[1.2], 2[3]; 11:1[2.3]; 12:1[1]; 13:1[1].

Pol. 2:2[1], 3[1]; 3:3[1.2]; 5:2[1.2]; 6:1[1]; 7:3[1]; 8:1[2.3.4].

Philip. 1^{1}; $2:1^{6\cdot 7}, 3^{3}$; $3:3^{3}$; $5:3^{3}$; $6:3^{4}$; $9:2^{2}$; $13:2^{3}$.

Mart. $1^{1\cdot 2}$; $1:1^{3}$; $2:3^{3}$; $4:1^{5}$; $5:1^{2\cdot 5}$; $6:1^{2\cdot 3\cdot 6}$; $7:2^{5\cdot 9}$; $8:1^{3}$; $9:1^{3}, 3^{2}$; $10:2^{2\cdot 3}$; $11:2^{1\cdot 2}$; $12:2^{2\cdot 3\cdot 5}$; $16:1^{2}$; $17:1^{1}, 2^{1\cdot 8}, 3^{1}$; $19:2^{2\cdot 5}$; $20:1^{2\cdot 4}, 2^{1}$.

Herm. Vis. I, $1:6^{1\cdot 3\cdot 4}, 8^{2\cdot 3\cdot 4\cdot 5}$; $2:3^{1}, 4^{1\cdot 3}$; $3:1^{2}$; II, $2:6^{1}, 7^{1}$; $3:2^{1\cdot 2\cdot 3}, 3^{1}, 4^{1}$; $4:3^{1}$; III, $2:1^{1}, 2^{1}, 6^{1}, 7^{1}, 8^{2\cdot 4}, 9^{8}$; $4:1^{2}, 2^{1\cdot 2}, 3^{3}$; $5:1^{1\cdot 2}, 2^{1\cdot 2\cdot 3}, 3^{1\cdot 2\cdot 3}, 4^{1\cdot 2}, 5^{2}$; $6:1^{1\cdot 2}, 2^{6}, 3^{1-4}, 4^{3}, 5^{1\cdot 3\cdot 4}, 6^{2\cdot 3}$; $7:2^{1\cdot 2}, 2^{4}, 3^{1\cdot 2\cdot 4}, 5^{3}$; $8:3^{1}, 4^{2}$; $9:2^{1}, 3^{1}, 4^{1\cdot 2\cdot 3}, 5^{2\cdot 3}, 6^{1\cdot 2}, 7^{1}$; $10:1^{2}$; IV, $2:3^{2}, 4^{2}$; $3:4^{2}$; V, $1:5^{2}$.

Mand. I, $1:1^{4\cdot 5\cdot 6}$; II, $1:1^{1\cdot 2}, 2^{1\cdot 2\cdot 3\cdot 5}, 4^{1}, 5^{1\cdot 2\cdot 4}, 6^{1\cdot 4}$; III, $1:1^{1}, 2^{1}$; IV, $1:8^{2}, 11^{2\cdot 3}$; $2:2^{2}, 3^{1}$; $3:4^{2\cdot 3}, 5^{1}$; $4:1^{2}$; V, $1:3^{1}$; $2:1^{1\cdot 2}, 3^{1-8}, 4^{1}, 6^{1}$; VI, $1:3^{1}, 4^{1}$; $2:4^{1}, 5^{1}, 10^{2}$; VII, $1:1^{1\cdot 2}, 2^{1\cdot 2\cdot 3}, 3^{1}, 4^{1}, 5^{1\cdot 2\cdot 3\cdot 4}$; VIII, $1:4^{1}, 6^{1\cdot 2}, 10^{1\cdot 2\cdot 4}, 12^{1}$; IX, $1:3^{1}, 5^{1}, 6^{1}, 8^{3}, 11^{1}, 12^{1\cdot 2\cdot 3}$; X, $1:5^{2}, 6^{1-4}$; $3:1^{1\cdot 2}$; XI, $1:1^{5}, 2^{1}, 3^{1}, 4^{3}, 5^{2}, 6^{1\cdot 2\cdot 3}, 7^{1}, 8^{1\cdot 2}, 9^{1\cdot 2\cdot 3}, 11^{1\cdot 2}, 12^{1\cdot 2}, 14^{1}, 16^{1}, 17^{1\cdot 2}, 20^{1}$; XII, $1:2^{1}, 3^{1}$; $2:1^{1}, 2^{1}$; $3:2^{1}, 4^{1\cdot 2}$; $4:3^{1}, 4^{1\cdot 3}, 5^{1}, 6^{1}, 7^{1}$; $5:1^{1}, 2^{1\cdot 4}$; $6:1^{1}, 3^{1}$.

Sim. I, $1:2^{1}, 4^{1}, 5^{1}, 6^{1}, 7^{1\cdot 2}, 10^{1\cdot 2}$; II, $1:5^{2\cdot 3}, 6^{3}, 7^{1}, 8^{5}, 9^{1\cdot 3}, 10^{1\cdot 2\cdot 3}$; III, $1:1^{1\cdot 2\cdot 4}, 3^{2}$; IV, $1:2^{5}, 5^{1}, 6^{1\cdot 2\cdot 3}, 7^{1}$; V, $2:1^{1}, 4^{8}, 9^{3}$; $3:2^{1}, 7^{4}, 8^{1}$; $4:3^{2}, 4^{1\cdot 4}$; $5:3^{1\cdot 4}$; $6:5^{1}$; $7:4^{1}$; VI, $1:1^{4}, 4^{1\cdot 2}$; $2:2^{1}, 5^{2}$; $3:3^{1}$; $4:1^{1\cdot 2}$; $2^{1\cdot 2}$; $5:3^{1\cdot 2\cdot 3}, 4^{3\cdot 4}, 5^{2}, 6^{1\cdot 2}, 7^{1}$; VII, $1:4^{1\cdot 2\cdot 3}, 5^{1\cdot 2}$; VIII, $1:9^{1}, 10^{1}, 17^{1}, 18^{1}$; $2:1^{3}, 2^{2\cdot 3}, 3^{1}$; $3:2^{1}, 3^{1-4}, 6^{2}, 7^{2\cdot 3}$; $4:5^{2}, 6^{1\cdot 2\cdot 3\cdot 7}$; $5:1^{1\cdot 2}, 2^{1\cdot 3}, 3^{1}, 4^{1\cdot 3}, 5^{2\cdot 3}, 6^{1\cdot 2}$; $6:1^{1}, 5^{2\cdot 3}$; $7:2^{1}, 4^{2}, 5^{2}, 6^{1}$; $8:1^{3}$; $9:4^{3\cdot 4}$; $10:1^{2}, 3^{2\cdot 4}$; $11:1^{2\cdot 3}$; IX, $1:4^{1}, 5^{1}, 6^{1}, 7^{1\cdot 2}, 8^{1}, 9^{1}$; $2:2^{2}, 5^{1}, 6^{1}$; $4:1^{1}, 4^{2}, 8^{1}$; $5:1^{1}$; $6:2^{3}, 4^{2\cdot 3\cdot 4}, 6^{1\cdot 2}$; $7:2^{1\cdot 2}, 7^{1}$; $8:3^{1}, 4^{3}, 5^{2}, 7^{1\cdot 2}$; $9:2^{1}, 7^{2\cdot 6}$; $11:4^{1}$; $12:6^{1}, 7^{1}, 8^{1}$; $13:5^{3\cdot 4}$; $14:3^{1}, 5^{2\cdot 3}, 6^{1}$; $15:2^{2}, 3^{1\cdot 2}$; $16:4^{1}, 6^{1\cdot 2\cdot 4}$; $17:1^{1}, 2^{1}, 3^{1}, 4^{1}$; $18:1^{2\cdot 3}, 2^{1\cdot 2\cdot 4\cdot 8}, 3^{6}$; $19:3^{1}$; $20:1^{1}$; $21:1^{1\cdot 4\cdot 5}, 2^{1}, 4^{2}$; $22:1^{1\cdot 2\cdot 4}, 2^{1\cdot 2}, 3^{2}, 4^{1}$; $23:1^{1}, 2^{1\cdot 2}, 3^{1}, 4^{1-5}$; $24:1^{1}, 4^{1}$; $26:1^{1\cdot 2}, 2^{1}, 4^{2}, 8^{1}$; $27:2^{1}$; $28:3^{1}, 4^{2}, 5^{1\cdot 2}, 7^{1\cdot 2}$; $29:3^{1}, 4^{5}$.

Did. $1:3^{1-4}, 5^{1-5}$; $3:8^{1}, 10^{1}$; $4:1^{1}, 3^{1}, 5^{1\cdot 2}, 8^{1}, 10^{1}$; $5:2^{1-11\cdot 13-16}$; $7:1^{2}, 2^{1}, 4^{1\cdot 2\cdot 3}$; $11:2^{1}, 4^{1}, 7^{1}, 8^{1}, 9^{1}, 10^{1}, 11^{2\cdot 3}, 12^{1}$; $12:1^{1}, 2^{1}, 3^{1}$; $13:1^{1}$; $14:2^{1}$; $15:3^{1}$; $16:2^{2}$.

II. THE AORIST PARTICIPLE

The aorist participle is used of an action that is thought of as a simple event; it expresses completed action without further modification. This is its constant and only function. It may be graphically represented by a point. It denotes neither the time of the action, nor its progress, nor the existence of a result. These are learned, if at all, not from the tense, but in some other way.

The verb, by its root or composition, and the context show: (1) that the action is single and momentary, the beginning and end occurring practically at the same instant or, at most, in a very brief period (momentary); (2) or that the action or state extends over any conceivable length of time, definite or indefinite, which may be represented by a line of definite or indefinite length, but reduced to a point by perspective (comprehensive); (3) or that the action consists of a series of events any one of which may be momentary or comprehensive, and represented by a point or by a line reduced to a point, the whole series being in turn reduced to a point by perspective (collective); (4) or that the act to which the aorist tense is applied is, in fact, the beginning of an action or state (ingressive); (5) or that the act to which the aorist tense is applied is, in fact, the conclusion of an action, the speaker having in mind only the end, or culmination, of the action (effective).

The ingressive and the effective action are not always strictly momentary, but practically they may be so regarded, and may be represented by a point.

Grammarians usually speak of the ingressive and the effective force as functions of the aorist tense, and so they seem. But may not this be due, in part at least, to the fact that the aorist tense describes an action as a simple event, thus allowing the inception or the result of the action (the possibility of which in such cases lies inherent in the verb) to manifest itself at the demand of the context? Not the aorist but something else tells whether a given case is ingressive or effective or not. The same verb, e.g., βαλεῖν, may be ingressive, "let fly" (an arrow), or effective, "hit" (a man), or it may possibly describe the whole of an action as simply having occurred, "hurl" (an unlimited, indefinite conception). The tense as such does not tell which of these is meant in any given case. This, like momentary, comprehensive, and collective action, is learned from the verb and the context.

It is important for the exact meaning to observe these distinctions, though it is neither possible nor necessary to apply them with certainty, in every case.

It is impracticable to use momentary, comprehensive, and collective as exclusive categories, as they overlap; the series denoted by a collective aorist may contain momentary and comprehensive action. It is serviceable, however, to attempt to classify all cases as referring to an action or state in its entirety or beginning or conclusion. Various writers give these classes various names, with some difference of meaning. The first is called indefinite, constative, summary, complexive, concentrated, and

punctualized; the second, inceptive and ingressive; and the third, resultative and effective. Strictly applied, resultative is limited to those verbs which in the present and the imperfect tense imply effort, while effective is applied to the final issue of the action of any verb.

Constative, ingressive, and effective seem to describe the classes best. Constative is not satisfactory, but uniformity in terminology with the other two requires it. Ingressive and effective are perfective as over against constative; and Delbrück, Brugmann, and others insist that perfective be limited to ingressive and effective verbs that are compounded with prepositions.

Momentary action is classified as constative or effective according as the emphasis seems to be upon the action as such or upon its accomplishment.

The time of the action denoted by the aorist participle, of which the tense itself says nothing, may be past, present, or future with reference to the speaker, and antecedent to, or coincident with, the action of the principal verb.

1. *The aorist participle of antecedent action.*—The aorist participle is most frequently used of an action antecedent in time to the action of the principal verb, the action of the participle ending when or before that of the verb begins.

a) Constative action: Constative action may be momentary, comprehensive, or collective. It may be graphically represented as described above or by the circumference of a circle. The action as a whole is looked upon as completed, without emphasis upon any one point. The bare root meaning is presented under its simplest and most indefinite aspect:

I Clem. 9:2[1] ἀτενίσωμεν εἰς τοὺς τελείως λειτουργήσαντας τῇ μεγαλοπρεπεῖ δόξῃ αὐτοῦ.

I Clem. 5:1[1], 6[1·2·4]; 6:2[2]; 7:3[1], 6[1]; 9:2[1]; 10:1[1]; 14:3[1]; 20:10[1]; 26:1[1]; 38:3[1·2]; 44:3[3], 4[1]; 45:7[2]; 63:3[1].

II Clem. 1:7[2]; 3:2[1]; 7:1[2·3]; 15:1[2], 2[1]; 17:6[1·2], 7[1·2·3].

Barn. 1:1[1], 5[2]; 7:11[2·4·5]; 8:2[2], 3[2]; 9:8[2]; 14:4[2]; 16:1[2]; 19:2[1·2]; 20:2[13].

Diogn. 3:4[1]; 4:2[1·2]; 8:7[1·2]; 11:1[1]; 12:1[2], 3[3].

Eph. 10:3[1·2·3].

Magn. 1:2[2]; 3:2[1]; 9:1[1].

Rom. 1[4].

Smyrn. 7:1[1].

Pol. 3:2[1].

Philip. 1:3[1]; 3:2[1].

Mart. 2:3[5]; 12:3[3]; 16:2[1]; 17:2[9]; 19:1[2]; 20:1[3].

Herm. Vis. I, 1:1[1], 6[2.5.6]; 3:1[1]; 3:4[1–5]; II, 2:1[1.2]; 3:4[2]; III, 1:2[1.2], 9[5]; 3:3[2]; 4:1[3]; 5:1[3–6], 2[5]; 6:2[5]; IV, 1:1[1], 4[4].

Mand. I, 1:1[1.2.3]; II, 1:6[3]; III, 1:3[4].

Sim. IV, 1:4[1]; V, 5:2[1.2.3], 3[3]; 6:5[2], 6[1–4], 7[1]; VI, 1:4[4.5]; VIII, 2:9[1]; 3:6[4], 7[4.5], 8[2]; IX, 1:1[1]; 6:2[2]; 11:4[2], 8[1]; 25:2[4]; 26:2[2]; 28:2[1].

Did. 1:2[1]; 5:2[12].

b) Ingressive action: Ingressive action may be represented by a point. It is the point of entrance into a state or the initial point of an action. The inception of the state or action precedes the action of the principal verb, but the state or the action itself may continue simultaneously with that of the principal verb. Verbs, which in the aorist are ingressive in the present and imperfect tense, very frequently denote a state, emotion, sound, or exercise of office:

II Clem. 1:7[1], *ἠλέησεν γάρ ἡμᾶς καὶ σπλαγχνισθεὶς ἔσωσεν.*

I Clem. 5:7[4]; 9:1[1]; 10:4[1]; 12:4[1]; 25:2[2], 3[4]; 42:3[3]; 43:1[1], 5[1]; 44:3[1]; 48:1[2]; 55:1[2], 6[2]; 56:15[2]; 63:1[3], 2[1].

II Clem. 1:7[1]; 2:3[2]; 11:5[1]; 12:5[1.2]; 17:5[1].

Barn. 6:12[1]; 11:8[1]; 12:2[4], 7[3]; 13:7[1]; 15:8[1]; 16:8[2].

Diogn. 2:1[5]; 10:2[1], 3[2], 4[1]; 11:2[2]; 12:1[4], 6[3].

Eph. 1:1[3]; 7:2[1]; 14:1[1]; 16:2[2].

Magn. 10:1[1], 2[1.2], 3[1].

Trall. 2:1[3]; 5:1[2].

Rom. 2:2[1]; 4:2[1].

Philad. 5:2[1]; 6:2[1]; 10:1[1].

Smyrn. 3:2[1]; 4:2[2]; 11:3[1].

Philip. 2:1[3].

Mart. 3:1[5]; 4:1[2]; 7:2[7]; 8:1[5]; 9:2[7]; 12:1[2]; 14:1[4]; 15:1[3]; 18:1[1.2].

Herm. Vis. I, 1:2[2], 5[1], 8[1]; III, 1:5[1.5.6]; 8:2[1]; 9:10[2]; 11:3[2]; 12:2[3], 3[1]; 13:2[2]; IV, 1:8[2.3]; 2:4[1.3]; 3:7[2]; V, 1:1[2].

Mand. I, 1:2[1]; II, 1:2[4]; III, 1:3[2]; IV, 3:3[3.4]; X, 1:4[3], 5[1]; 2:3[1]; XII, 4:2[1].

Sim. V, 2:5[1]; VI, 3:3[2]; VIII, 3:2[6]; 4:2[1]; 6:3[3], 4[3]; 9:1[3.4], 4[2]; 10:2[1], 3[3]; 11:1[1], 2[3]; IX, 1:10[2]; 4:7[1]; 9:7[1.4]; 11:6[1]; 13:5[2], 8[4]; 15:1[2], 2[1]; 16:5[3]; 17:4[3]; 19:1[1], 2[1]; 20:1[2]; 21:1[3], 3[1]; 22:1[3]; 23:1[3]; 24:1[2], 3[1]; 25:1[1]; 26:1[3], 3[4.5]; 27:1[2]; 28:1[2]; 29:1[1]; 30:2[1].

Did. 1:5[6].

c) Effective action: Effective action may be represented by a point. It is the point of final issue, or conclusion of an action, the point that is *stressed* in the mind of the speaker:

Mart. 8:3[1], οἱ δὲ ἀποτυχόντες τοῦ πεῖσαι αὐτὸν, δεινὰ ῥήματα ἔλεγον.

I Clem. 1:1[1], 2[1]; 5:4[1], 6[3], 7[1–4]; 6:2[1], 3[1]; 7:7[1]; 9:1[2], 3[1], 4[1·2]; 10:2[1]; 11:1[1], 2[1]; 12:2[1·3], 3[1]; 13:1[1]; 15:5[2]; 16:17[2]; 17:5[1]; 19:1[2]; 20:6[1]; 24:5[2]; 25:2[3], 4[2]; 26:3[1]; 27:2[1]; 31:1[1], 2[1]; 32:2[3], 4[1]; 33:3[3], 6[1], 7[1]; 34:6[1]; 35:5[3]; 38:3[3]; 41:2[1]; 42:3[1·2], 4[4]; 43:2[1·5], 3[1]; 44:3[2], 5[1]; 46:6[1]; 48:2[2], 4[2]; 50:3[1]; 51:3[1]; 53:2[1·2]; 55:1[3], 2[2], 3[1]; 57:1[1], 2[1]; 58:2[1]; 59:3[1·16]; 60:1[3]; 63:1[1·2·4]; 64:1[1].

II Clem. 1:6[5]; 2:7[2·3]; 3:1[1]; 5:1[1·2], 6[1]; 6:5[1]; 7:4[3], 5[1], 6[1]; 8:4[1·2·3]; 10:1[1]; 11:6[1]; 12:2[1]; 13:1[1], 3[2]; 14:3[3], 5[1]; 15:1[1], 5[2·3]; 16:1[1·3], 4[1]; 17:4[1], 7[4·5·6]; 18:2[2]; 19:4[1]; 20:5[1].

Barn. 1:4[3], 5[1]; 2:10[4]; 3:6[1]; 4:6[5]; 4:13[3]; 5:7[3], 11[1]; 6:10[2]; 6:18[2]; 7:3[1·3·4], 9[3·4·5], 11[1]; 8:1[1], 7[1]; 9:4[1], 7[3], 8[1], 9[1]; 10:3[1], 9[1], 12[1]; 12:6[1], 7[1], 8[1], 9[1], 10[1]; 14:2[3], 5[2·5], 8[1]; 15:5[1], 7[2·3·6], 9[1]; 16:3[1], 8[1]; 19:1[3], 2[3], 5[1]; 21:1[1].

Diogn. 1:1[7·8]; 2:1[1·4]; 7:2[1]; 8:9[1]; 9:1[7·8], 6[1·2]; 10:3[1], 6[2], 7[5]; 11:1[2], 2[1·3·4·8], 3[1·2], 4[1·2], 5[1], 8[2]; 12:1[1·6], 5[1], 6[4].

Eph. 1:1[1], 2[1], 3[1]; 2:2[1]; 3:2[1]; 4:2[2]; 6:1[2]; 9:1[1]; 17:2[1].

Magn. 1:1[1], 2[1], 3[3]; 6:2[1]; 7:2[1·3]; 8:2[3·4·5]; 11:1[2·3].

Trall. 1:2[1·2]; 2:1[2]; 8:1[3].

Rom. 1:1[1]; 2:2[2]; 6:1[1·2], 2[2]; 9:3[1·3]; 10:2[1].

Philad. 1:2[1]; 3:2[1]; 5:1[5]; 11:1[2·3], 2[1].

Smyrn. 1:1[2]; 6:2[2]; 11:2[1].

Pol. 1:1[3]; 7:2[1].

Philip. 1:1[1·2], 2[2]; 2:1[1·2·4·5], 2[1]; 3:1[1], 2[3]; 4:2[1]; 6:3[1·2]; 7:2[1·2]; 9:2[3·4]; 13:2[1].

Mart. 1:1[1]; 2:2[1], 4[1]; 4:1[3]; 5:1[1]; 5:2[3]; 6:1[4], 2[3]; 7:1[3], 2[1·3·6]; 8:1[1·4], 2[1], 3[1·3]; 9:1[4·5], 2[1·4·5·6], 3[4]; 12:2[1], 3[2·6]; 13:2[1·2], 3[3]; 14:1[1·2]; 15:1[1·2·4], 2[1]; 16:1[1·3·4]; 17:1[2], 2[2]; 18:1[3·4]; 19:1[1·3], 2[1·3]; 20:1[1], 2[2]; 22:3[2·3·4].

Herm. Vis. I, 1:3[5]; II, 1:2[1], 4[1·2]; 2:3[2], 4[1], 8[1·4]; III, 1:5[7·8], 6[3]; 2:3[1·2], 4[1]; 3:1[1·6], 2[1]; 7:2[3], 3[3]; 8:11[1·2]; 9:1[1]; 12:2[2·5]; 13:4[1·3]; IV, 1:8[1]; 2:6[1·2]; 3:4[1·3·4], 7[1]; V, 1:1[1], 7[1·2].

Mand. III, 1:3[1], 5[1]; IV, 1:6[1]; 2:2[3], 4[1]; 3:4[1], 6[1], 7[1]; V, 1:5[1]; VI, 2:6[1], 10[1]; VIII, 1:8[1]; IX, 1:7[1], 10[1]; X, 1:4[1·2]; 2:4[1], 6[1]; 3:2[1]; XI, 1:5[1], 9[4]; XII, 2:2[2], 4[1], 5[1·2]; 5:2[2].

Sim. I, 1:6[2]; V, 2:2[1], 3[1·2], 4[5], 6[1], 7[1], 9[1·2], 10[1], 11[2]; 3:7[1·3], 9[1·2]; 4:1[1]; 6:3[1], 4[1], 7[2]; 7:1[1], 3[1]; VI, 1:4[3]; VII, 1:5[3]; VIII, 1:4[3]; 2:2[4], 4[2], 5[1], 9[2·3·4]; 3:1[1], 2[2·3·5], 4[2], 7[6]; 4:6[4]; 6:3[2·6·7·8], 4[2·4·5]; 7:5[1]; 8:2[1], 4[2]; 10:1[4], 3[5]; 11:1[4], 2[1·2], 5[1·2]; IX, 2:6[2]; 3:5[1]; 5:3[3]; 6:2[4], 4[5]; 7:1[1], 3[1], 5[1], 6[1]; 8:2[2], 4[4·5·6], 5[3]; 9:3[1], 4[1]; 10:3[1], 4[1]; 13:7[1], 9[1]; 14:3[2]; 15:5[1]; 16:5[2];

17:4[2·4]; 18:1[4], 5[2]; 22:3[3]; 25:2[1·2·3]; 26:2[3·4], 3[2·3], 4[1·3], 6[1]; 27:3[1]; 28:4[1]; 29:4[4].

Did. 2:2[1]; 7:1[1]; 9:4[2], 5[1]; 10:5[1]; 11:1[1], 2[2]; 12:1[2]; 13:3[1], 5[1], 6[1·2], 7[1]; 14:1[1·2], 3[1]; 16:5[1].

2. *The aorist participle of coincident action.*—

a) The aorist participle of identical action: The aorist participle agreeing with the subject of a verb not infrequently denotes the same action that is expressed by the verb, but it usually describes the action from some different point of view. The relation between the different points of view of the action of the verb and the participle may be:

α) That of fact to method:

Mart. I, 1:1[2], *ὅστις ὥσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας αὐτοῦ κατέπαυσε τὸν διωγμόν.*

I Clem. 6:1[2]; 7:4[1], 7[2]; 24:1[2]; 54:3[1].

II Clem. 5:3[1]; 19:1[4].

Barn. 4:8[1]; 6:7[2], 11[1]; 14:6[1]; 19:12[2].

Eph. 9:1[3].

Trall. 9:2[1]; 12:3[1].

Smyrn. 10:1[1].

Mart. 1:1[2]; 3:1[3]; 4:1[4]; 6:2[2]; 7:1[5].

Herm. Vis. I, 1:7[1]; II, 2:2[1]; III, 3:1[4]; 4:1[1], 3[2]; 6:5[2], 6[1]; 10:2[2], 9[1·2], 10[1]; IV, 2:3[1]; 3:1[1]; V, 1:5[1].

Mand. IV, 2:2[1]; XII, 3:5[1].

Sim. III, 1:1[3]; V, 4:2[1]; 6:2[1], 3[2], 5[3·4]; VI, 5:2[1]; VIII, 2:7[1]; 11:3[1]; IX, 7:4[2], 5[2]; 8:1[1], 11:2[1].

β) That of outward form to inner significance or quality.

I Clem. 55:5[1], *παραδοῦσα οὖν ἑαυτὴν τῷ κινδύνῳ ἐξῆλθεν δι' ἀγάπην τῆς πατρίδος.*

I Clem. 11:1[2]; 55:5[1]; 57:1[2]; 61:2[2].

II Clem. 9:5[1]; 14:4[1].

Barn. 9:7[1·2].

Herm. Vis. III, 7:5[1].

γ) That of act to purpose or result:

I Clem. 58:1[1], *ὑπακούσωμεν οὖν τῷ παναγίῳ καὶ ἐνδόξῳ ὀνόματι αὐτοῦ φυγόντες . . . . ἀπειλάς.*

I Clem. 58:1[1].

Barn. 1:7[4].

b) The aorist participle as part of the object of verbs of perception: The aorist participle is very rarely used as an integral element of the

object of a verb of perception, and represents an action which, when it is directly perceived, is coincident in time with that of the principal verb. It represents the action so perceived as a simple event without reference to progress:

Herm. Sim. IX, 13:4[3], λίθους εἶδες . . . . μείναντας εἰς τὴν οἰκοδομήν.

Sim. IX, 13:4[3]; 18:3[3].

3. *The aorist participle of undefined time-relation.*—The aorist participle is sometimes used where the context does not make it clear whether the action denoted by the participle occurs before, at the time of, or after, the action of the principal verb:

Mart. 9:1[2], καὶ τὸν μὲν εἰπόντα οὐδεὶς εἶδεν.

I Clem. 14:2[1]; 16:7[1].

Barn. 5:2[1].

Diogn. 2:2[5].*

Mart. 9:1[2].

Herm. Sim. IX, 12:7[2].

III. THE PERFECT PARTICIPLE

The perfect participle is used of action which at the time of the principal verb stands completed.

1. *The perfect participle of past action and resulting state.*—The perfect participle is most frequently used of action in which the reference is double, the participle implying a past action and affirming a result existing at the time of the principal verb:

I Clem. 16:17[1], ὁρᾶτε, ἄνδρες ἀγαπητοί, τίς ὁ ὑπογραμμὸς ὁ δεδομένος ἡμῖν.

I Clem. 1[3]; 2:1[8], 8[1]; 3:4[2]; 10:3[1]; 16:17[1]; 17:1[2]; 18:1[1], 8[1], 17[1. 2. 3]; 19:1[1], 2[1. 2]; 20:2[1], 3[1], 4[5], 6[2], 11[2]; 25:3[2], 5[1]; 27:5[1]; 30:5[1], 8[1. 2]; 32:1[1]; 35:4[2], 5[1]; 36:2[1]; 39:7[1]; 40:1[2. 3], 2[1], 4[1], 5[1]; 41:1[3], 2[3]; 43:1[2. 3. 5], 2[3. 4], 5[2]; 44:2[1. 2. 3], 3[4], 5[2] 6[2]; 45:3[1. 2], 4[1]; 47:4[1. 2]; 48:2[1], 4[1]; 50:7[1]; 51:2[2]; 52:4[1]; 54:1[1], 2[2]; 55:2[1]; 58:1[2], 2[2. 3]; 59:1[1], 2[2], 3[14], 4[1]; 61:1[4. 6], 2[3]; 62:2[3], 3[1]; 63:2[2]; 64:1[2]; 65:1[1], 2[1].

II Clem. 4:5[2]; 14:1[2]; 17:3[3], 7[8]; 18:1[2].

Barn. 1:3[2], 4[1], 7[1]; 2:10[1. 3]; 3:3[2], 5[3]; 4:7[2], 10[2], 14[1]; 5:3[1]; 7:9[1]; 10:5[2]; 11:3[2], 6[2]; 14:2[2], 5[3. 4], 7[1], 9[1]; 15:7[5]; 18:1[1]; 19:1[2].

Diogn. 2:2[2. 3. 6. 7], 3[1. 2]; 3:2[1. 2]; 5:1[1], 2[1], 3[1], 10[1]; 7:2[4]; 8:2[1], 11[1]; 9:1[1]; 12:1[7].

Eph. 1[1–4]; 1:2[2]; 2:1[1], 2[2. 4]; 5:1[2]; 9:1[6], 2[1]; 12:1[1. 2], 2[2. 3]; 19:3[2]; 21:2[1].

*There seems to be no adequate explanation of the aorist here. Stephanus read it future. The only known MS has been destroyed.

Magn. 1[1]; 3:1[1]; 6:1[1·3]; 7:1[1]; 12:1[1].

Trall. 1:1[2].

Rom. 1[1·3·6·7·8]; 1:1[2]; 4:3[1]; 5:1[1], 2[1].

Philad. 1[2·3·5·6]; 5:1[3], 2[3·4]; 8:1[1]; 9:1[1]; 11:1[1].

Smyrn. 1[2·3]; 1:1[3–6·8·9], 2[1]; 6:2[4·5]; 11:1[1].

Pol. 1[1]; 1:1[2].

Philip. 1:1[3·4], 3[2·4]; 6:1[3]; 9:2[1]; 13:2[2].

Mart. 2:1[1]; 4:1[1]; 8:3[4]; 10:2[1]; 13:3[1]; 14:1[3]; 17:1[3·4], 2[3]; 18:2[2]; 22:3[1·5].

Herm. Vis. I, 2:4[2]; 3:1[3]; II, 2:5[1]; III, 1:3[2], 4[2], 8[1], 9[4]; 2:5[1], 6[2·3]; 8[1·3]; 3:1[2], 2[2]; 4:3[4]; 5:1[7], 2[4], 5[1]; 6:2[3·4], 4[1·2]; 7:1[4], 5[2]; 8:4[1], 7[1]; 9:8[1]; 10:1[3]; 11:2[2]; 12:2[1·4]; 13:4[2]; IV, 1:3[2], 4[3]; 2:1[1·3]; 3:5[2], 6[3].

Mand. IV, 1:8[1], 11[1]; 3:2[1]; V, 2:7[1]; VIII, 1:10[3]; IX, 1:1[2], 4[1]; X, 1:4[4·5], 5[3]; 3:3[2·3·4]; XI, 1:4[1]; XII, 1:1[1], 2[2]; 2:4[2]; 4:2[2·3], 4[2]; 5:2[3]; 6:2[1].

Sim. II, 1:3[1·2], 4[2], 9[2]; III, 1:3[1]; V, 2:4[2], 5[2·3·4], 6[2], 11[1]; 3:7[5]; 4:1[2], 2[2·4], 4[2·3]; 5:3[2]; 6:2[2]; VI, 1:5[1]; 2:3[2·3], 4[3·4], 7[1]; 5:7[4]; VIII, 1:4[2], 5[1], 6[1·2], 7[1]; 2:1[2], 2[1], 4[1]; 3:1[2], 4[1], 6[1·3], 7[1], 8[1·3·4·5]; 4:2[2·4], 4[1·2·3], 5[1·3·4·5·6], 6[5·6]; 5:2[2], 3[2], 4[2], 5[1]; 6:3[1·4·5], 4[1], 5[1·4], 6[1]; 7:2[4], 4[1]; 8:1[1·2], 4[1]; 9:1[1]; 10:1[1], 3[1]; 11:3[2]; IX, 1:7[3], 10[1]; 2:1[1], 2[1], 4[1·2]; 3:1[1·2·3], 3[1]; 4:1[2], 5[1], 6[1·2]; 5:3[1·2], 4[2·3]; 6:3[2], 4[1], 8[1]; 7:1[3], 4[1]; 8:2[1], 4[1·2], 5[1]; 9:5[1·2·4·5], 7[3·5·7]; 10:1[3·4], 2[1]; 12:4[1–4], 5[1]; 13:3[1], 4[1·2·4], 5[1], 6[1·2], 8[1·3], 9[2]; 14:3[3], 5[1]; 15:1[1], 4[1·2]; 16:1[1], 3[1], 5[1·4], 6[3]; 17:3[2]; 18:1[1], 2[3·5·6·7], 3[1·2·4·5], 4[1]; 20:1[3·4], 2[1]; 21:4[1]; 23:1[2], 2[3]; 24:2[3]; 26:3[1], 5[1·2], 6[3]; 28:1[1]; 29:3[2], 4[1·2·3]; 30:1[1·2·3].

Did. 2:5[1]; 9:4[1]; 11:1[2], 11[1]; 15:1[1·2].

2. *The perfect participle of existing state.*—The perfect participle is sometimes used when the attention is directed wholly to the present resulting state, the past action of which it is the result being left out of thought. This usage occurs most frequently in a few verbs which use the perfect in this sense only:

I Clem. 13:1[2], *καὶ ποιήσωμεν τὸ γεγραμμένον.*

I Clem. 3:1[1·2]; 13:1[2·4]; 16:3[4]; 23:4[1]; 25:3[5]; 34:1[1], 4[2], 5[1]; 45:7[4]; 57:7[2]; 58:1[4]; 59:2[3], 3[16]; 60:1[5].

II Clem. 1:2[2]; 2:6[1]; 7:1[1]; 9:9[1]; 10:5[2]; 11:3[1]; 19:1[1].

Barn. 1:4[2], 7[2]; 3:6[2]; 4:1[1], 3[1], 8[2]; 5:3[2]; 7:3[2]; 10:11[11]; 17:2[1]; 19:6[4].

Diogn. 1:1[1·3]; 3:3[4]; 4:4[1]; 12:3[1].

Eph. 11:1[2]; 14:2[2]; 15:2[1].

Magn. 3:2[3]; 14:1[1·2]; 15:1[2].

Trall. 1[1].

Rom. 1[2]; 6:3[1].
Philad. 7:2[1].
Smyrn. 1[1]; 3:3[1]; 4:1[1].
Pol. 1:3[1]; 7:3[2]; 8:1[1].
Philip. 1:3[3]; 4:1[1]; 5:1[1]; 6:1[9].
Mart. 2:2[2.5]; 6:2[1].
Herm. Vis. I, 2:1[1], 2[3]; II, 2:1[3]; III, 1:3[2]; 10:4[1]; 12:1[1].
Mand. V, 2:8[2]; IX, 1:6[2]; XII, 2:4[3].
Sim. V, 3:7[2]; VIII, 1:1[2]; 2:1[1]; 4:1[1]; IX, 2:3[1]; 6:2[1]; 12:5[2]; 18:5[1].
Did. 3:10[2].

3. *The perfect participle for the pluperfect.*—The perfect participle is occasionally used as a pluperfect to denote a state existing antecedent to the time of the principal verb. The action of which it is the result is, of course, still earlier:

Mart. 8:1[2], *κατέπαυσε τὴν προσευχήν, μνημονεύσας ἁπάντων καὶ τῶν πώποτε συμβεβληκότων αὐτῷ.*

Barn. 16:9[3].
Mart. 8:1[2].
Herm. Sim. VIII, 9:1[2]; IX, 5:4[1].

IV. THE FUTURE PARTICIPLE

The future participle represents an action as future from the point of view of the principal verb, and so is an exception to the general timelessness of the participle. It is rarely used by the Apostolic Fathers.

I Clem. 12:2[2], *καὶ ἐξέπεμψεν ἄνδρας τοὺς συλληψομένους αὐτούς.*
I Clem. 12:2[2].
II Clem. 5:4[1].
Diogn. 2:1[6]; 10:7[4].
Philip. 13:1[1].

The present participle *μέλλων* followed by an infinitive of another verb is used as a periphrasis for a future participle of the latter verb, but with a somewhat different range of use. That which is to take place may be expressed by either form, but *μέλλων* is usually employed of events that are certain or destined to occur. The future participle is not used in the genitive absolute, but *μέλλων* is. *μέλλων* is not used to express the purpose of an action, and is used, as the future participle is not, to express an intention without designating the intended action as the purpose of another act:

Barn. 7:10[2], *οὐκοῦν ἴδε τὸν τράγον τὸν τύπον τοῦ μέλλοντος πάσχειν Ἰησοῦ.*

I Clem. 24:1[1]; 42:4[5]; 55:6[1].
Barn. 5:9[1], 10[2]; 6:7[1], 9[1]; 7:2[2], 5[1], 10[2]; 12:1[2], 2[3].
Pol. 8:2[1].
Mart. 13:3[2].
Herm. Vis. II, 2:8[2]; III, 5:5[3].
Mand. IV, 3:3[2.5]; XII, 3:3[1].
Sim. IV, 1:2[2]; V, 1:3[1]; VIII, 6:2[1.2]; IX, 2:4[4], 5[2]; 3:2[1], 4[1.2]; 6:8[2]; 12:3[1]; 26:6[2].

CHAPTER II

LOGICAL FORCE

In respect to logical force, participles may be classified as adjective, adverbial, and substantive.*

I. THE ADJECTIVE PARTICIPLE

The adjective participle may be used attributively or predicatively. When used attributively it may be either restrictive or explanatory. It is in the attributive position, the use and force of the article with the participle being the same as with the ordinary adjective.

1. *The restrictive attributive participle.*—An attributive participle may be used to define or identify its subject, pointing out what person or thing is meant. It is then equivalent to a restrictive relative clause.†

I Clem. 1^{1}, *ἡ ἐκκλησία τοῦ θεοῦ ἡ παροικοῦσα ῥώμην.*

I Clem. $1^{1\cdot 2}$; $1{:}1^{1\cdot 2\cdot 3}$, 3^{3}; $5{:}1^{4}$, 4^{2}; $9{:}1^{3}$, 4^{2}; $12{:}2^{2}$; $14{:}2^{1}$; $16{:}17^{1\cdot 2}$; $18{:}8^{1}$, $17^{1\cdot 2\cdot 3}$; $19{:}2^{2}$; $20{:}2^{1}$, 3^{1}, 4^{2}, 6^{2}, 11^{2}; $21{:}2^{1}$, $5^{1\cdot 2}$; $22{:}2^{1\cdot 2}$; $23{:}4^{1}$; $24{:}1^{1}$, 2^{1}; $25{:}1^{1}$, $3^{2\cdot 7}$; $26{:}3^{1}$; $28{:}1^{3}$; $32{:}1^{1}$; $33{:}3^{1\cdot 2}$; $35{:}4^{2}$, 11^{1}; $40{:}1^{3}$, 2^{1}, 4^{1}; $41{:}1^{3}$, 2^{3}; $43{:}2^{4}$; $44{:}2^{3}$, $5^{1\cdot 2}$, 6^{2}; $46{:}6^{1}$; $47{:}4^{1\cdot 2}$; $48{:}2^{1}$; $51{:}2^{2}$; $52{:}4^{1}$; $54{:}2^{2}$; $55{:}5^{2}$; $57{:}1^{1}$; $58{:}1^{2}$, 2^{2}; $59{:}2^{2}$; $61{:}1^{4\cdot 6}$, 2^{3}; $63{:}1^{5}$; $64{:}1^{2}$.

II Clem. $1{:}2^{1}$; $2{:}1^{1\cdot 2\cdot 4}$, 2^{1}; $3{:}1^{2}$; $5{:}5^{1}$; $9{:}11^{1}$; $10{:}3^{2}$, 4^{1}; $11{:}3^{1}$; $14{:}1^{3}$, 2^{1}, 3^{3}; $15{:}1^{1\cdot 3\cdot 4}$; $16{:}3^{1\cdot 2}$; $17{:}1^{1}$; $18{:}2^{5}$; $19{:}1^{5}$, 2^{2}; $20{:}2^{1}$, 4^{2}.

Barn. $2{:}10^{1\cdot 2}$; $3{:}5^{3}$; $4{:}9^{3}$, 14^{1}; $6{:}9^{2}$, 18^{2}; $7{:}3^{3\cdot 4}$, 4^{1}, 8^{2}, 11^{1}; $8{:}2^{1\cdot 2}$, 3^{1}, 4^{1}; $9{:}8^{1}$; $10{:}8^{2}$, 10^{2}; $11{:}1^{1}$, 6^{2}; $12{:}7^{2}$; $13{:}7^{2}$; $14{:}8^{1}$; $16{:}1^{2}$, 10^{5}; $19{:}1^{2\cdot 3}$, 6^{3}, 7^{1}.

Diogn. $2{:}1^{2\cdot 3}$, 2^{2}, 3^{3}, 4^{1}; $3{:}2^{1}$; $5{:}2^{1}$, 3^{1}, 10^{1}; $7{:}4^{1}$; $8{:}2^{1}$; $10{:}6^{1}$, 7^{3}; $11{:}2^{1\cdot 2}$; $12{:}5^{2}$.

*This is the terminology employed for the classification of participles as to logical force in Burton's *New Testament Moods and Tenses*. Goodwin and others classify participles as attributive, circumstantial, and supplementary. A terminology based upon the assertive function of words in the sentence would be more satisfactory, especially in the adverbial class; but as yet such a one has not been worked out.

†It is not clear whether some attributive participles are restrictive or explanatory, and they are put into one class or the other according to the emphasis they seem to express.

Eph. 1[5]; 6:1[2]; 7:1[2]; 9:1[9]; 11:1[1·2]; 14:2[1]; 17:1[2]; 18:1[2].
Magn. 1[2]; 3:2[1·2]; 6:1[1]; 10:3[1]; 12:1[1]; 14:1[2].
Trall. 1[2]; 12:1[1].
Rom. 1[2·3]; 3:3[1]; 5:2[1]; 6:1[1·2]; 7:1[2]; 9:3[1].
Philad. 1[1]; 1:1[1], 2[3]; 6:1[1]; 8:1[1]; 11:1[1].
Smyrn. 1[5]; 4:2[2]; 6:2[2]; 8:1[2]; 11:3[1]; 13:1[1].
Pol. 8:1[2].
Philip. 1[1]; 3:2[3]; 4:2[1]; 7:2[2]; 9:2[2]; 13:2[1].
Mart. 1[1·2]; 2:1[1]; 3:3[4]; 10:2[1·3]; 11:2[1–4]; 12:2[2], 3[2]; 13:3[1], 14:3[1]; 15:2[2–6]; 18:1[2].
Herm. Vis. I, 1:8[6]; 2:4[2]; 3:1[3]; II, 2:4[1], 7[1·2], 8[3]; 3:2[1]; 4:3[1]; III, 2:5[1], 6[1], 7[1]; 4:1[2], 2[1]; 5:1[1·2], 2[4], 3[1]; 7:2[4], 3[1·2]; 9:4[1·2], 5[1], 6[1], 7[1]; 13:2[1]; IV, 1:1[1·2], 3[2]; 2:3[2], 4[2], 5[1]; 3:4[1·4], 5[1], 6[2]; V, 1:5[2].
Mand. II, 1:1[2], 2[2]; V, 1:2[1]; 2:8[2]; IX, 1:3[1], 4[1], 12[1]; X, 1:5[1·2·3]; 2:3[1·5[1]; XI, 1:5[1], 6[1·2], 7[1], 9[1·2·3], 12[1], 16[1], 17[1·2], 20[1]; XII, 1:2[1·2]; 3:4[2]; 4:3[1]; 5:1[1], 2[1]; 6:1[1], 2[1·2·3].
Sim. I, 1:4[1], 5[1], 7[1·2], 8[1]; III, 1:1[1]; IV, 1:2[1·3·4], 8[1]; V, 2:4[6], 9[2], 11[1]; 4:1[1·2], 3[2], 4[2·3·4], 5[1]; 5:3[1–4]; 6:5[1.7[2]; 7:1[2], 3[1]; VI, 1:4[2], 5[1]; 2:2[1], 6[1·2·3]; 3:2[1]; 5:4[3·4], 7[1·4]; VII, 1:4[3], 5[2]; VIII, 1:2[2], 5[1]; 2:1[2·3], 2[1·2·3]; 3:2[1·4], 4[2], 7[1], 8[4·5]; 4:6[4]; 6:2[2], 5[4]; 9:4[2]; 11:1[4], 3[2]; IX, 2:3[1]; 3:1[2·3], 4[1·2], 5[1]; 4:8[1]; 5:3[1·2·3], 4[1·2·3], 5[1]; 6:2[1·3], 4[5]; 7:1[2], 2[1]; 9:4[1], 5[5]; 10:1[3·4], 2[1]; 12:4[1·3], 5[2], 6[1], 7[1·2]; 13:5[4], 6[1·2]; 14:3[2]; 15:1[1·2], 3[1·2], 4[1·2]; 16:3[1], 6[3]; 17:2[1], 3[2], 4[1]; 18:5[1]; 19:3[1]; 20:2[1]; 21:4[2]; 22:4[1]; 23:1[2]; 24:4[1]; 26:1[2], 2[2·3·4], 4[1], 6[3], 8[1]; 27:1[1]; 28:5[1·2], 7[1]; 29:4[1–4]; 30:1[1·2].
Did. 3:10[1]; 4:10[1]; 7:1[2], 2[1]; 11:1[2], 4[1], 7[1], 9[1], 10[1], 11[1], 12[1].

2. *The explanatory attributive participle.*—An attributive adjective participle may be used to describe a person or thing already identified. It is then equivalent to an explanatory relative clause:

Magn. 8:2[8], ὅτι εἷς θεός ἐστιν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ.

I Clem. 10:1[1]; 15:5[1]; 16:3[1·3·4], 12[1]; 18:1[1]; 20:10[1]; 23:3[1·2]; 32:2[1]; 36:2[1]; 52:2[1]; 56:15[1·2]; 59:2[2], 3[2–12. 15. 16. 18]; 62:2[3], 3[1]; 63:3[1]; 64:1[1].

II Clem. 1:6[1·2]; 9:5[1], 7[1]; 10:1[1]; 11:2[1·2]; 14:1[2]; 15:1[2], 2[1], 3[1]; 16:1[3]; 17:5[3]; 18:1[3]; 20:5[1].

Barn. 1:1[1]; 4:6[3], 7[2], 8[2]; 5:9[1], 10[2]; 6:8[1], 10[1·2], 13[1]; 7:5[1], 10[2]; 9:7[1]; 11:3[1]; 12:4[1]; 14:2[2], 5[3·4]; 16:9[3]; 21:5[1].

Diogn. 1:1[6]; 2:2[3–6], 7[1·2]; 6:6[1]; 8:7[1·2]; 9:2[1]; 11:4[1·2·3], 5[1·3–6. 8], 8[1]; 12:1[4·5], 6[2], 7[1].

Eph. 1[2]; 1:3[2]; 2:2[1]; 3:2[1]; 5:1[1·2]; 7:2[1]; 8:1[2]; 9:1[6]; 12:2[2·3]; 21:2[2].

Magn. 3:1[2], 2[3]; 6:1[3]; 7:2[1.2.3]; 8:2[3.4]; 10:2[1.2]; 11:1[2.3].

Trall. 1[3]; 1:1[2]; 2:1[2]; 3:1[1]; 5:1[1]; 8:1[1]; 9:2[2]; 10:1[1]; 11:1[1], 2[1]; 12:3[2].

Rom. 1[7.8]; 7:2[4.5].

Philad. 1[2–6]; 9:1[1]; 11:2[1].

Smyrn. 1[1–4]; 1:1[2]; 2:1[2]; 7:1[1]; 13:1[2].

Pol. 1[1]; 1:1[2]; 3:2[1]; 7:3[1]; 8:2[1].

Philip. 1:2[1], 3[2]; 6:3[1.2]; 13:2[3].

Mart. 4:1[1]; 5:1[2]; 6:2[1]; 9:3[4]; 12:2[3]; 14:1[3]; 16:2[1]; 17:1[1], 2[9]; 19:1[2]; 20:1[4], 2[2].

Herm. Vis. I, 1:6[1.2.5.6]; 2:2[3], 3[1], 4[3]; 3:1[1], 4[1–5]; II, 2:3[1]; 3:4[2]; III, 1:3[2], 9[4.5]; 3:3[2]; 4:3[3]; 5:1[3–6]; 6:6[2]; 8:3[1], 4[1.2]; 9:1[1]; 10:1[2]; 12:2[4]; IV, 2:1[1.3], V, 1:1[3.4].

Mand. I, 1:1[1.2.3.5.6]; II, 1:1[1], 3[1.2]; III, 1:1[1]; IX, 1:12[2]; X, 2:6[1]; 3:1[1.2], 2[1]; XI, 1:11[1.2], 14[1]; XII, 1:3[1]; 4:5[1], 6[1], 7[1].

Sim. II, 1:7[1]; IV, 1:1[1], 2[2]; V, 2:1[1], 4[8]; 6:5[2]; VI, 2:5[1.2]; 3:2[2]; VIII, 1:1[1]; 2:1[1]; 3:2[2.3], 3[1.2]; 4:1[1]; 6:4[4]; IX, 1:1[1], 4[1], 9[1]; 2:1[1], 2[1]; 3:3[1]; 6:6[2]; 7:1[3]; 9:5[1–4]; 16:5[2]; 17:1[1]; 20:1[1]; 21:1[1]; 22:1[1.2]; 23:1[1], 4[1.2.4]; 25:2[1–4]; 26:1[1].

Did. 1:2[1]; 10:5[1]; 11:1[2.3]; 13:1[1]; 15:1[1].

3. *The attributive-adverbial participle.*—An attributive participle equivalent to a relative clause may at the same time convey subordinately some one or even more than one of the ideas of time, cause, etc., expressed by the adverbial participle. It then partakes of the nature of both the adjective participle and the adverbial participle. See II Clem. 17:1[1], 5[3]; Barn. 7:3[4]; Trall. 3:1[1]; Eph. 5:1[2]; Rom. 3:3[1]; Herm. Vis. III, 13:2[1]; Sim. V, 4:5[1]; IX, 23:4[4].

4. *The predicative adjective participle.*—A participle may be used as the predicate of εἰμί or other copulative verbs. When so used it is always in the predicate position, and may be:

a) A predicative participle retaining its adjective force:

Herm. Vis. I, 2:4[1], *ἔστιν μὲν τοῖς δούλοις τοῦ θεοῦ ἡ τοιαύτη βουλὴ ἁμαρτίαν ἐπιφέρουσα.*

I Clem. 16:3[2]; 21:8[1]; 30:5[1]; 34:4[2]; 54:1[1].

Barn. 12:10[1].

Diogn. 2:4[2.3].

Eph. 10:3[1.2.3]; 12:1[1.2]; 19:2[1].

Magn. 5:2[1]; 7:1[1].

Smyrn. 8:2[1].

Mart. 12:2[5].

Herm. Vis. I, 1:3[4]; 2:4[1]; III, 2:8[1.2.3]; 4:2[2].

Mand. V, 2:3[1–7]; X, 1:4[5]; XI, 1:12[2]; XII, 2:1[1]; 3:4[1]; 4:4[2].

Sim. II, 1:5[2]; VI, 1:1[4]; VIII, 1:6[1], 9[1], 10[1], 17[1], 18[1]; 3:7[2. 3]; 4:5[3. 5], 6[2. 3. 6. 7]; 5:1[2], 3[2], 4[2. 3]; 5[2. 3]; 7:4[2]; 10:1[2], 3[2]; IX, 1:6[1], 7[1. 2], 8[1]; 6:4[1–4]; 13:8[3]; 16:4[1], 6[1. 2. 4]; 18:3[5]; 20:1[3]; 21:2[1]; 24:1[1]; 28:3[1].

Did. 2:5[1].

b) A part of a periphrastic verb form:

The copula is to be supplied in a few cases:

Sim. IX, 4:2[1], *ἡ δὲ πέτρα καὶ ἡ πύλη ἦν βαστάζουσα ὅλον τὸν πύργον.*

The present participle is combined:

(1) With the present indicative:

Sim. II, 3:2[3].

(2) With the imperfect indicative:

I Clem. 2:1[8].

Barn. 11:10[1].

Vis. I, 2:1[1]; III, 10:5[1]; 11:2[3].

Sim. VI, 1:6[1. 2. 3]; IX, 4:2[1]; 21:1[2].

(3) With the future indicative:

Mand. V, 2:8[1].

Sim. V, 4:2[3]; IX, 13:2[1].

(4) With the present subjunctive:

Eph. 5:3[2].

Philad. 3:2[2].

The perfect participle is combined:

(1) With the present indicative:

I Clem. 40:5[1].

Barn. 10:5[2]; 18:1[1].

Diogn. 2:3[1]; 5:1[1].

Philip. 1:3[4]; 13:2[2].

Vis. III, 3:2[2]; 4:3[4]; 8:7[1]; 9:8[1].

Sim. VI, 2:4[4]; VIII, 3:6[3]; 4:2[4]; IX, 13:4[4]; 18:2[5]; 21:4[1]; 23:2[3].

(2) With the imperfect indicative:

Barn. 11:9[1].

Vis. I, 2:1[1]; II, 2:1[3]; III, 1:4[2]; 2:6[2]; 10:1[3]; 11:2[2].

Sim. VIII, 1:7[1]; IX, 1:10[1]; 2:4[1. 2], 6[1. 2]; 9:7[3. 5].

Did. 9:4[1].

(3) With the future indicative:

I Clem. 10:3[1]; 58:2[3].

Vis. 13:4[2].

Sim. II, 2:9[2]; V, 4:2[2. 4].

(4) With the present subjunctive:

I Clem. 35:5[1].

II Clem. 4:5[2]; 17:3[3].

Eph. 2:2[4].

(5) With the present optative:

I Clem. 43:2[3].

In one passage according to a MS the aorist participle is combined with the future indicative:

II Clem. 17:7[6]. (A fails here. C [H] gives the aorist, δόντες. The Syriac MS, however, represents the present, δίδοντες. Lightfoot, Funk, and Blass adopt the present.)

The number of the periphrastic verb forms in the Apostolic Fathers would be slightly decreased by rejecting a few doubtful cases. Two-thirds of the periphrases, 40 instances, are in Hermas, which fills about three-eighths of the volume of the Apostolic Fathers, leaving 23 instances in five-eighths. Three of the latter are in quotations from the Old Testament.

It appears by comparison with the list of W. H. Simcox (*The Language of the New Testament*, pp. 131 f.) that the periphrastic verb form occurs about one-half oftener in the New Testament than in the Apostolic Fathers. The contrast is very much greater in the case of the present participle combined with some form of the imperfect indicative. The periphrasis in this case occurs nearly four times as frequently in the New Testament as in the Apostolic Fathers, where it is limited to Hermas except I Clem. 2:1[8] and Barn. 11:10[1]. The latter is in a quotation from the Old Testament.

5. *The adjective participle used substantively.*—The subject of the restrictive attributive participle is often omitted. The participle is then an adjective participle used substantively, with any of the uses of a substantive in the sentence. Such a participle usually has the article, but not invariably:

I Clem. 3:1[1], καὶ ἐπετελέσθη τὸ γεγραμμένον.

I Clem. 1[3]; 1:3[2]; 3:1[1. 2], 4[1]; 6:3[1]; 7:3[1], 5[1], 6[1]; 8:4[1]; 9:2[1]; 10:3[2. 3]; 11:1[3. 4], 2[3]; 12:5[2], 7[2. 3]; 13:1[2. 3], 4[1]; 14:2[2], 3[1], 4[1]; 15:1[1. 2], 5[2]; 16:1[1. 2], 7[1], 16[1]; 17:1[2], 3[1]; 19:1[2]; 20:4[5]; 21:6[1], 7[1], 8[2]; 22:6[1], 8[1]; 23:1[1. 2]; 24:5[1]; 25:3[5]; 26:1[1]; 27:2[1], 5[1]; 28:2[1], 4[1], 30:4[1], 8[1. 2]; 31:1[1], 3[2]; 32:2[2. 3]; 34:1[1], 8[1]; 35:2[1], 3[1. 2], 4[1], 5[2], 6[1. 2. 3], 11[2]; 36:3[1], 6[1]; 37:2[1. 2. 3], 3[1. 2]; 38:2[2], 3[1. 2]; 39:5[1], 7[1], 9[1]; 40:4[2]; 41:2[2], 3[1. 2]; 42:4[2. 5]; 43:1[1. 2. 3. 5]; 44:2[2], 3[1. 3], 4[1]; 45:1[1], 3[1], 4[1], 6[1], 7[1. 2. 3. 5], 8[1]; 46:2[1]; 47:7[1]; 48:4[2. 3]; 49:1[1]; 50:3[1], 7[1]; 51:1[1], 2[1], 3[1]; 53:4[1]; 54:2[1], 3[1], 4[1]; 55:1[1]; 56:1[1], 16[1]; 57:7[1]; 58:1[3], 2[1. 4]; 59:1[1], 3[13. 14. 17], 4[1–6]; 60:1[1–5], 2[1], 3[1], 4[1]; 61:1[1. 2], 2[1]; 62:1[1. 2]; 63:1[3], 2[2]; 65:1[1], 2[1].

II Clem. 1:1[1]; 2:1[3], 3[1·3], 5[1], 6[1·2], 7[1]; 3:2[1]; 4:2[1·2]; 5:1[2], 4[1·2·3]; 6:3[1]; 7:1[2·3], 4[1], 5[1], 6[1]; 10:5[3]; 11:6[1]; 13:4[1–4]; 14:4[1]; 15:2[2·3], 4[1], 5[2·3]; 16:1[4], 4[1]; 17:2[1], 6[1·2], 7[4·5·8]; 18:1[1·2]; 19:1[1·2], 3[1]; 20:2[2].

Barn. 1:7[1·2·3·6], 8[1]; 2:1[2], 2[1], 10[3]; 3:3[2·3], 5[2], 6[2]; 4:1[1·3·4], 3[1], 9[2], 10[4], 13[2]; 5:2[1], 3[1·2·3], 11[1], 13[1·2]; 6:1[1·2], 4[1], 6[1], 9[1], 10[3]; 6:18[1]; 7:2[3], 8[1], 9[6], 11[3]; 8:3[2], 5[1], 6[1], 7[1]; 9:2[1], 3[1·2], 9[1]; 10:10[1], 11[1–4·7–13]; 11:6[1]; 12:1[2], 2[3]; 14:5[1], 7[1·2], 9[1·2]; 15:6[1]; 16:3[1], 10[1·2·3·5]; 17:2[1·2]; 18:2[1]; 19:2[1–4], 4[1], 5[1], 6[1·2], 9[1·2·3], 12[1]; 20:1[1], 2[1–17]; 21:1[2·3], 2[1].

Diogn. 1:1[5·8]; 2:2[1·7]; 3:2[2], 4[1·2·3], 5[1–5]; 4:2[1]; 5:6[1], 17[1]; 6:6[2]; 7:2[2·3·4]; 8:11[1]; 10:2[1], 3[2], 6[2·5], 7[2·4·5], 8[1]; 11:1[2·4], 2[3], 5[7], 8[2]; 12:1[3], 3[1], 6[1·4·5], 8[2].

Eph. 1[1]; 1:3[1]; 5:3[1]; 9:1[4]; 12:2[1]; 14:2[2·3]; 15:1[2], 2[1]; 16:2[1·3]; 17:1[1]; 18:1[1]; 19:1[1], 3[2].

Magn. 1[1]; 1:3[2]; 6:2[2]; 8:2[2·5]; 9:1[1].

Trall. 1[1]; 2:3[1]; 4:1[1·2], 2[1]; 6:2[3]; 7:2[1·2].

Rom. 1[1·4·6]; 6:2[1], 3[2]; 7:1[1]; 9:3[3]; 10:2[1].

Philad. 1:1[3]; 3:3[1]; 6:2[1]; 8:1[2]; 11:1[3].

Smyrn. 5:2[2]; 6:1[1·2], 2[1·3–7]; 7:1[2]; 8:1[1]; 9:1[1·2].

Pol. 2:2[1], 3[1]; 3:1[1·2]; 5:2[1·2]; 6:1[1]; 8:1[3], 2[1].

Philip. 1:1[3·4]; 2:1[4–7], 2[1], 3[3]; 3:3[3]; 5:2[2], 3[3]; 6:1[2], 3[4]; 9:2[3·4].

Mart. 1:1[1·3]; 2:2[2], 3[5], 4[1]; 4:1[3·5]; 5:1[5]; 6:1[2·3·6], 2[3]; 7:2[5·9]; 8:1[2·3]; 9:1[2·3·5], 3[2]; 10:2[2]; 12:1[3]; 13:3[3]; 15:1[4]; 17:2[1·3·8]; 18:2[2·3]; 19:2[2·5]; 20:1[1·2], 2[1]; 22:3[1].

Herm. Vis. I, 1:1[1], 6[3·4], 8[2–5]; II, 2:6[1], 8[1·2·4]; 3:2[2·3], 3[1], 4[1]; III, 2:1[1], 2[1]; 5:2[1·2·3·5], 3[2·3], 4[1·2], 5[1·2·3]; 6:1[1·2], 2[3–6], 3[1–4], 4[1·2·3], 5[1·3 4], 6[3]; 7:1[4], 2[1·2·3], 3[3·4]; 9:2[1], 3[1], 4[3], 5[2·3], 6[2]; 12:4[1·3]; IV, 2:6[1·2]; 3:5[2], 6[3].

Mand. II, 1:2[1·3·5], 4[1], 5[1·2·4]; 6[1·4]; III, 1:2[1]; IV, 1:8[1·2], 11[1·2·3]; 2:2[2·3]; 3:2[1], 3[2–5], 4[1]; 4:1[2]; V, 2:1[1·2], 3[8]; VI, 1:3[1], 4[1]; 2:5[1]; VII, 1:2[2·3], 4[1], 5[1–4]; VIII, 1:4[1], 6[1·2], 10[1–4], 12[1]; IX, 1:5[1], 6[1], 8[3], 12[3]; X, 1:4[1–4], 6[1–4]; 3:3[1]; XI, 1:1[3·4·5], 4[3], 8[1·2]; XII, 3:2[1], 3[1]; 4:4[1·3]; 6:3[1].

Sim. I, 1:2[1]; II, 1:3[2], 5[3], 6[3], 8[5], 9[1·3], 10[1·2·3]; III, 1:1[4], 3[2]; IV, 1:2[5], 4[1], 5[1], 6[2·3]; V, 2:9[3]; 3:2[1], 7[2·4·5]; 4:4[1]; 5:2[1·2·3]; VI, 1:3[1], 4[1]; 2:3[2·3], 4[3]; 3:3[1·2]; 4:1[1·2], 2[1·2]; 5:3[1·2·3], 5[2], 6[1·2]; VII, 1:4[1·2·4·5], 5[1]; VIII, 1:1[2], 6[2]; 2:3[1], 4[1], 9[1·2]; 3:2[5·6], 3[3·4], 6[1·2·4], 7[4·5·6], 8[1·2·3]; 4:4[1·2], 5[1·2·4·6], 6[1]; 5:1[1], 2[1], 3[1], 4[1], 5[1], 6[1]; 6:1[1], 3[1·3–6], 4[2·3], 5[1·2·3]; 7:2[1·2·3], 4[1], 6[1]; 8:1[1·2·3], 4[1·2]; 9:1[1–4], 4[3·4]; 10:1[1], 3[1·3·4]; IX, 4[1·2]; 5:1[1]; 6:2[2], 3[2], 6[1], 8[1]; 7:2[2], 7[1]; 8:2[1], 3[1], 4[2·3], 5[1·3], 7[1·2]; 11:4[1]; 12:3[1], 8[1]; 13:5[2·3], 9[1·2]; 14:3[1], 5[1·2·3], 6[1]; 15:2[1·2]; 16:5[4]; 18:1[2·3·4], 2[1–8], 3[4·6]; 19:1[1], 2[1]; 20:1[2·4]; 21:1[3·4·5]; 22:1[3·4], 3[2]; 23:1[3], 2[1·2], 3[1], 4[3]; 24:1[2]; 25:1[1]; 26:1[3], 2[1], 3[1·2·3], 6[2]; 27:1[2], 2[1], 3[1]; 28:1[2], 2[1], 4[2]; 29:1[1], 3[2], 4[5]; 30:1[3], 2[1].

Did. 1:3[1–4], 5[1·2·3·5]; 2:2[1]; 3:8[1]; 4:1[1], 3[1], 5[1·2], 8[1]; 5:2[1–16]; 7:4[1·2·3]; 9:5[1]; 11:2[1], 8[1]; 12:1[1], 2[1]; 14:2[1], 3[1]; 15:2[1], 3[1]; 16:2[2], 5[1].

II. THE ADVERBIAL PARTICIPLE

The adverbial participle logically modifies, as well when in the absolute construction as otherwise, some other verb of the sentence in which it occurs, being equivalent to an adverbial phrase or clause denoting time, condition, concession, cause, purpose, means, manner, or attendant circumstance.

While the adverbial participle stands in all these relations, it does not definitely and distinctly express them. The different uses interlace sometimes, and more than one classification may then be assigned. We note:

1. *The adverbial participle of time, equivalent to a temporal clause.*— Rom. 4:2[1], ἵνα μὴ κοιμηθεὶς βαρύς τινι γένωμαι.

I Clem. 4:12[1]; 6:1[1], 2[1]; 11:1[1], 2[1]; 12:2[1], 4[1·2]; 17:5[2]; 25:2[2·3], 3[1·4], 4[1], 5[1]; 33:7[1]; 40:4[3]; 43:2[1·2], 5[1]; 51:4[1]; 53:2[1·2]; 55:1[2], 4[1], 6[1]; 56:10[1]; 60:4[2·3].

II Clem. 1:4[1], 6[3·4], 7[3], 8[1]; 2:3[2], 7[4]; 12:5[1·2]; 13:3[1·2]; 15:3[2]; 16:1[2]; 17:5[1]; 19:2[1].

Barn. 2:3[1], 7[1]; 3:5[1]; 4:6[5]; 5:7[2], 10[4]; 6:12[1]; 7:3[1], 5[2·3], 8[3]; 9:8[2]; 10:3[1]; 11:3[2]; 12:2[1·2], 5[1]; 12:8[1], 9[1]; 15:7[2–5], 8[1]; 16:2[1], 6[1]; 19:11[1]; 21:7[1].

Diogn. 5:16[2]; 6:8[1], 9[1·2]; 10:3[1]; 11:2[4].

Eph. 1:2[1]; 14:1[1]; 15:1[3]; 19:3[1].

Magn. 1:1[1]; 9:3[2].

Trall. 1:2[1].

Rom. 4:2[1]; 5:1[2]; 6:2[2]; 7:2[1·2].

Philad. 1:1[2]; 8:2[2].

Smyrn. 9:2[1·2].

Pol. 3:1[3].

Philip. 3:2[1·2].

Mart. 2:2[1·4]; 3:1[1·2]; 4:1[2]; 5:1[1], 2[1·4]; 6:1[1·4]; 7:2[1·6]; 8:2[4], 3[1]; 9:1[1·4], 2[1], 3[1·3]; 10:1[1·2]; 12:2[1], 3[1·3·5·7]; 13:3[2]; 15:1[1·2]; 16:1[1·4]; 17:1[2], 2[6]; 18:1[1]; 20:1[3]; 21:1[1·2·3]; 22:1[1], 3[5].

Herm. Vis. I, 1:2[2], 3[1], 4[1]; 2:2[1·2]; 4:3[1·2]; II, 1:1[1], 4[2]; 2:1[1·2], 3[2]; 4:1[1]; III, 1:2[1·2], 5[1·5·6·7], 8[1], 9[2·3]; 2:3[1]; 3:1[1·6], 2[1]; 7:1[6], 5[2·3]; 9:10[1]; 10:2[1]; 12:2[2·5], 3[1]; 13:2[2]; IV, 1:3[1], 4[1·2], 6[1]; 3:7[1]; V, 1:1[1·2], 4[1].

Mand. II, 1:5[3], 6[3]; III, 1:3[1·2]; IV, 1:6[1]; 3:7[1]; V, 1:4[1]; VI, 2:6[1]; IX, 1:7[1], 8[2]; X, 3:3[2·3·4]; XI, 1:8[3], 9[4], 13[2], 21[1·2]; XII, 2:5[1]; 4:2[1].

Sim. I, 1:4[2]; II, 1:1[1·2·3], 3[1], 4[1·2], 6[1]; III, 1:2[1]; V, 1:1[1·2·3]; 2:3[1·2], 4[2·3], 5[1], 10[1]; 6:6[1·2·3], 7[1]; VI, 1:1[1·2·3]; 3:1[1]; 5:4[1·2]; VIII, 1:4[2·3];

2:5[1]; 3:2[1]; 6:3[2]; 7:5[1]; 8:2[1]; 10:1[4], 3[5]; 11:2[1.2.3]; IX, 1:10[2]; 4:7[1]; 7:5[1]; 9:7[1.4]; 10:1[1], 6[1]; 11:4[2], 6[1]; 13:7[1], 8[4]; 14:3[3.4]; 16:5[3]; 17:4[2.3]; 18:1[1], 5[2]; 21:3[1]; 22:3[1]; 24:3[1]; 26:6[1]; 28:4[1].

Did. 1:5[4]; 4:7[1]; 9:4[2]; 11:6[1]; 12:1[2]; 13:6[1]; 14:1[1]; 16:4[1].

2. *The adverbial participle of condition, equivalent to a conditional clause.*—

II Clem. 8:4[1.2.3], ὥστε, ἀδελφοί, ποιήσαντες τὸ θέλημα τοῦ πατρὸς καὶ τὴν σάρκα ἁγνὴν τηρήσαντες καὶ τὰς ἐντολὰς τοῦ κυρίου φυλάξαντες ληψόμεθα ζωὴν αἰώνιον.

II Clem. 4:5[1]; 6:7[1]; 8:4[1.2.3]; 9:2[1]; 12:6[1]; 14:1[1], 5[1].

Barn. 2:9[1].

Diogn. 10:4[1.2]; 11:7[1]; 12:8[1.2].

Magn. 1:3[1.3].

Trall. 2:2[1]; 7:1[1.2].

Philad. 10:2[1].

Smyrn. 9:2[3]; 11:3[3].

Herm. Mand. II, 1:2[4]; III, 1:5[1]; IV, 1:1[2]; VI, 2:10[1.2]; VII, 1:1[1.2], 2[1], 3[1]; XII, 1:1[1].

Sim. V, 3:5[1], 8[1], 9[1]; VII, 1:3[1.2]; IX, 2:6[1]; 26:4[2]; 28:7[2].

Did. 1:5[6]; 12:3[1].

3. *The adverbial participle of concession, equivalent to a concessive clause.*—The concessive force is emphasized by καίπερ in seven instances, or in 25 per cent of the occurrences:

Herm. Vis. III, 1:9[1], θέλοντος οὖν μου καθίσαι εἰς τὰ δεξιὰ μέρη οὐκ εἴασέν με.

I Clem. 7:7[3]; 16:2[1]; 17:5[1]; 44:6[1].

II Clem. 11:2[3]; 20:4[1].

Barn. 5:5[1]; 12:6[1], 7[4].

Diogn. 5:16[1]; 6:5[1.2]; 10:7[1].

Trall. 3:3[2].

Smyrn. 3:3[1]; 11:1[2].

Philip. 1:3[1].

Mart. 13:2[3]; 17:1[5].

Herm. Vis. III, 1:9[1]; 2:9[9]; IV, 2:4[3].

Sim. VI, 5:4[5]; VIII, 3:1[1]; 6:4[5]; 9:1[5]; 11:1[2]; IX, 2:5[1]; 16:1[1], 5[1]; 22:2[2].

4. *The adverbial participle of cause, equivalent to a causal clause.*—ὡς (ὥσπερ) accompanies the participle 16 times:

Trall. 3:3[1], ἀγαπῶν ὑμᾶς φείδομαι.

I Clem. 3:4[2]; 8:5[1]; 9:3[1]; 11:2[2]; 19:2[1]; 28:1[1.2]; 30:1[1]; 31:2[1]; 32:2[4]; 33:8[1]; 38:2[1], 4[1]; 40:1[1.2].

II Clem. 1:7[1.2]; 7:1[1]; 15:5[1]; 16:1[1]; 18:2[4].
Barn. 1:2[1], 5[2], 7[5]; 2:1[1.3]; 6:7[1]; 12:10[2.3]; 19:6[4].
Diogn. 3:3[3]; 4:2[2], 3[1], 4[1]; 9:1[2–5]; 12:3[3], 6[3].
Eph. 7:1[3]; 8:1[1]; 9:1[5]; 17:2[1].
Magn. 8:[16]; 10:1[1]; 14:1[1].
Trall. 1:2[2]; 3:3[1]; 8:1[2]; 11:2[1].
Rom. 3:3[2]; 5:2[2]; 6:3[1].
Philad. 1:2[1]; 5:1[4]; 7:1[1], 2[1].
Smyrn. 4:1[1]; 12:1[1].
Pol. 1:1[3]; 7:3[2]; 8:1[4].
Philip. 1:1[1.2], 3[3]; 3:1[1]; 4:1[1]; 5:1[1]; 6:1[9].
Mart. 3:1[4]; 12:1[2]; 14:1[3].
Herm. Vis. III, 8:1[2], 4[3]; IV, 1:4[3.4]; 3:7[2.3].
Mand. III, 1:3[4]; V, 2:6[1]; IX, 1:1[2], 10[2]; XII, 2:4[4]; 5:2[4], 3[1], 4[2].
Sim. I, 1:6[1.2]; II, 1:3[3]; IV, 1:6[1], 7[1]; V, 2:4[4.7]; VI, 2:7[2]; VIII, 10:1[3]; 11:1[1]; IX, 7:4[1]; 8:5[2]; 18:4[1]; 20:2[3]; 22:2[1].
Did. 3:10[2].

5. *The adverbial participle of purpose, equivalent to a final clause.*—
Herm. Vis. V, 1:3[1], **ἔδοξα ἐγὼ ὅτι πάρεστιν ἐκπειράζων με.**
I Clem. 7:1[1.2]; 20:11[1]; 58:1[1]; 62:2[1].
II Clem. 14:3[2]; 19:1[3].
Barn. 1:7[4].
Diogn. 12:3[2], 5[3].
Philip. 13:1[1].
Herm. Vis. V, 1:3[1].
Mand. IV, 3:3[1].

6. *The adverbial participle of means.*—
Herm. Vis. III, 3:5[1], **ἐκζητῶν οὖν εὑρίσκεις τὴν ἀλήθειαν.**
I Clem. 6:2[2]; 7:4[1], 7[2]; 19:1[1]; 61:2[2].
II Clem. 5:6[1]; 17:3[2]; 19:1[4].
Barn. 5:7[1], 10[1]; 7:11[2.4.5]; 14:5[2]; 16:8[1.2].
Diogn. 1:1[7]; 4:5[1]; 7:2[1].
Eph. 2:2[3].
Trall. 2:1[3].
Rom. 4:3[1].
Smyrn. 4:2[1]; 7:1[3].
Mart. 4:1[4].
Herm. Vis. I, 3:2[1]; II, 2:2[1]; 4:1[2]; III, 3:5[1]; 8:11[1.2].
Mand. I, 1:2[1]; IV, 2:3[1]; VIII, 1:8[1]; XII, 6:4[1].
Sim. II, 1:8[2.3.4]; V, 6:2[1.2]; VI, 1:4[3].

7. *The adverbial participle of manner, describing the manner in which the action denoted by the verb is done.*—Participles that give fuller definition, content, etc., of the principal verb are placed here to avoid more detailed classification.

The following particles of manner occur with the participle, the instances being 23 in all: ὡς[19], ὥσπερ[2], καθάπερ[1], ὡς ἄν[1] (Barn. 6:11[2]).

Barn. 19:11[2·3], φυλάξεις ἃ παρέλαβες, μήτε προστιθεὶς μήτε ἀφαιρῶν.

I Clem. 1:3[1·4]; 6:1[2]; 8:2[1]; 11:1[2]; 12:7[1]; 13:1[5], 3[1]; 16:2[2]; 17:2[2], 4[1]; 20:4[1]; 21:1[1]; 24:1[2]; 30:1[2]; 31:3[1]; 48:1[1]; 53:3[1]; 55:5[1]; 57:1[2]; 59:2[1]; 62:2[4].

II Clem. 2:2[2]; 5:3[1]; 13:3[3]; 17:7[7].

Barn. 2:4[1]; 2:9[2]; 4:6[1·4], 8[1], 10[2]; 6:7[2], 11[2]; 7:3[2]; 9:7[2]; 10:4[1]; 12:1[1]; 13:4[1]; 14:6[1]; 15:4[1]; 16:1[2], 8[3], 9[1·2·4·5]; 19:11[2·3], 12[2]; 21:7[2].

Diogn. 2:3[2]; 7[3·4·5], 8[1]; 3:3[1·2·4]; 5:16[3]; 7:2[5·6], 4[2·3·4], 5[1–4], 6[1]; 10:6[4]; 11:1[3], 2[5·7].

Eph. 3:1[1]; 9:1[3·8]; 15:3[1].

Trall. 6:2[1·2]; 9:2[1]; 12:3[1].

Rom. 1:1[2]; 3:1[1]; 7:2[6]; 9:3[2].

Philad. 5:1[1·2]; 7:2[2].

Smyrn. 1:1[4]; 5:2[1]; 10:1[1].

Pol. 8:1[1].

Philip. 2:3[2].

Mart. 1:1[2]; 2:2[3], 4[2·3]; 3:1[3]; 5:1[3·4]; 6:2[2]; 7:1[2·5]; 8:2[3], 3[2·4]; 9:2[3].

Herm. Vis. I, 1:2[3], 4[3], 7[1]; 4:2[1]; III, 1:3[1]; 3:1[4·5]; 4:1[1], 3[1·2]; 6:5[2], 6[1]; 7:1[5], 5[1]; 8:9[1]; 10:2[2], 7[1], 9[1·2], 10[1]; IV, 2:1[2], 2[1], 3[1]; 3:1[1]; V, 1:5[1].

Mand. IV, 1:1[1], 4[1]; 2:1[1], 2[1]; 4:1[1]; IX, 1:1[1]; X, 3:2[2·3]; XI, 1:4[2], 13[1]; XII, 3:1[1], 5[1].

Sim. I, 1:6[3]; II, 1:6[2]; III, 1:1[3]; IV, 1:5[2·3]; V, 1:4[1]; 2:4[1]; 4:2[1], 3[1]; 5:1[1]; 6:3[2], 5[3·4]; VI, 2:1[1]; 3:4[1·2], 6[1]; 5:2[1], 5[1], 7[2]; VIII, 1:4[1]; 2:7[1]; 6:5[5·6]; 7:4[4]; 9:3[3], 4[1]; 11:3[1]; IX, 1:7[3]; 2:4[4], 5[2]; 3:2[1]; 6:8[2]; 7:4[2], 5[2]; 8:1[1]; 11:2[1]; 19:2[2]; 23:3[2], 4[5]; 26:4[3].

Did. 16:2[1].

a) The hebraistic participle of manner: in quotations from the Old Testament a participle is in two instances placed before a personal form of the same verb. The idiom arises from an imitation of the Hebrew construction with the infinitive absolute. It adds intensity:

I Clem. 56:3[1], παιδεύων ἐπαίδευσέν με ὁ κύριος; 12:5[1].

8. *The adverbial participle of attendant circumstance, simply adding some associated fact or conception to the action of the principal verb.*—

Vis. I, 1:5[1], βλέψας δὲ εἰς αὐτὴν λέγω αὐτῇ.

I Clem. 1:2[1], 3[5·6·7]; 2:1[1–7], 3[1], 8[1]; 5:4[1], 6[1–4], 7[1–4]; 7:7[1]; 9:1[1·2], 4[1]; 10:2[1], 4[1]; 12:2[3], 3[1], 4[3]; 13:1[1·4], 3[2]; 17:1[1], 2[1]; 20:1[1], 2[3], 4[3·4], 6[1]; 23:5[1]; 24:5[2]; 25:2[1], 3[3·6], 4[2]; 29:1[1·2]; 30:3[1–4]; 32:4[1]; 33:3[3], 6[1]; 34:4[1], 5[1], 6[1]; 35:5[3], 8[1]; 36:2[2]; 38:3[3]; 39:1[1]; 40:3[1]; 41:1[1·2], 2[1]; 42:3[1–4], 4[1·3·4]; 43:1[4], 2[2], 3[1]; 44:2[1], 3[2·4]; 45:5[1], 7[4]; 48:1[2], 2[2], 4[1·4]; 55:1[3], 2[2], 3[1], 6[2]; 56:16[2]; 57:2[1·2], 7[2]; 58:1[4]; 59:3[1]; 61:1[3·5]; 62:2[2]; 63:1[1·2·4], 2[1].

II Clem. 1:2[2], 6[5]; 2:7[2·3]; 5:1[1]; 6:5[1]; 7:4[3]; 9:5[2], 7[2], 9[1]; 10:3[1], 5[2]; 11:5[1]; 12:2[1]; 13:1[1]; 14:3[1]; 17:3[1], 4[1], 5[2], 7[1·2·3]; 18:2[1·2·3]; 19:4[1].

Barn. 1:3[1], 4[1·2·3], 5[1]; 2:1[4], 6[1], 9[3], 10[4]; 3:6[1]; 4:1[2], 6[2], 7[1], 9[1], 10[1·3], 13[1·3]; 5:4[1], 6[1], 7[3], 8[1·2], 9[2], 10[3]; 6:17[1·2]; 7:1[1], 2[1·2], 9[3·4·5]; 8:1[1], 3[3]; 9:4[1], 7[3]; 10:4[2·3], 5[1·3], 9[1], 11[5·6], 12[1]; 11:8[1], 11[1·2·3]; 12:2[4], 7[1·3], 8[2]; 13:5[1], 7[1]; 14:2[1·3], 4[1·2], 5[5]; 15:5[1], 7[1·6], 9[1]; 16:1[1], 10[4]; 19:10[1·2·3]; 21:1[1], 6[1].

Diogn. 1:1[3·4]; 2:1[1·4·5]; 5:4[1·2]; 8:9[1]; 9:1[1·2·7·8], 2[2], 6[1·2]; 10:6[2]; 11:1[1], 2[6·8], 3[1·2], 5[2]; 12:1[1·2·6·7], 5[1], 6[6].

Eph. 1[3·4]; 1:1[2·3], 2[2·3]; 2:1[1], 2[2]; 4:2[1·2]; 7:1[1]; 9:1[2·7], 2[1]; 10:2[1]; 15:1[1]; 16:2[2]; 17:2[2]; 20:2[1]; 21:1[1·2], 2[1].

Magn. 1:1[2], 2[1·2]; 6:1[2], 2[1]; 7:1[2]; 8:2[1]; 9:1[2·3], 3[1]; 15:1[1·2].

Trall. 3:3[3]; 5:1[2]; 8:1[3]; 9:1[1]; 10:1[2]; 12:2[1]; 13:1[1], 2[1].

Rom. 1[5]; 2:2[1·2]; 5:1[1]; 7:2[3]; 9:2[1].

Philad. 3:2[1]; 5:1[3·5], 2[1–4]; 6:2[2]; 9:1[2]; 10:1[1]; 11:1[2].

Smyrn. 1:1[6]; 2:1[1]; 3:2[1]; 5:1[1·2], 2[3], 3[1]; 11:1[1·3], 2[1], 3[2].

Pol. 1:1[1], 3[1]; 7:2[1].

Philip. 1:2[2]; 2:1[1·2·3], 2[2·3]; 3[1]; 3:3[1·2]; 4:2[2·3], 3[3·4]; 5:2[1], 3[1·2·4]; 6:1[1·3–8], 3[3]; 7:2[1·3·4·5]; 9:2[1].

Mart. 1:2[1]; 2:1[2], 2[5], 3[1·2]; 3:1[5]; 5:2[3]; 6:1[5]; 7:1[1·3], 2[3·4·7·8]; 8:1[1·4·5·6]; 2[1·2], 3[3·5·6]; 9:2[2·4–7]; 12:1[1], 2[4], 3[6]; 13:1[1·2], 2[1·2]; 14:1[1·2·4]; 15:1[3], 2[1]; 16:1[3]; 17:2[2·4·5·7], 3[1]; 18:1[3·4], 2[1]; 19:1[1], 2[1·3·4]; 22:3[2·3·4].

Herm. Vis. I, 1:3[2·3·5], 5[1], 8[1]; 2:2[4·5·6]; 3:1[2]; II, 1:1[2], 2[1], 4[1]; 2:5[1]; III, 1:5[4·8], 6[3]; 2:3[2], 4[1], 8[4]; 5:1[7·8]; 8:2[1]; 9:10[2]; 10:4[1]; 11:3[1·2]; 12:2[1·3]; IV, 1:8[1·2·3]; 2:4[1]; V, 1:7[1·2].

Mand. II, 1:4[2], 6[2]; III, 1:2[2]; IV, 2:4[1]; 3:4[2·3], 5[1], 6[1]; V, 1:2[2·3·4], 3[1–4], 5[1]; 2:4[1], 7[1·2]; VI, 2:4[1]; VIII, 1:2[1]; IX, 1:6[2·3], 10[1], 11[1]; XI, 1:2[1], 3[1], 4[1], 5[2], 6[3], 14[2]; XII, 2:2[1·2], 4[1], 5[2]; 5:2[2·3], 4[1·3].

Sim. I, 1:7[3], 10[1·2]; II, 1:5[1·4], 8[1]; III, 1:3[1]; V, 1:5[1]; 2:2[1], 4[5], 6[1], 7[1], 9[1], 11[2]; 3:3[1], 7[1·3], 9[2]; 6:3[1], 4[1], 64·5]; 7:4[1]; VI, 2:7[1]; 3:5[1], 6[2]; 5:7[3]; VII, 1:5[3]; VIII, 1:2[1], 16[1]; 2:2[4], 4[2], 9[3·4]; 4:6[5]; 6:3[7·8]; 7:4[3], 5[2]; 9:3[1·2]; 10:2[1], 4[1·2]; 11:1[3], 5[1·2]; IX, 1:3[1], 5[1], 9[2·3]; 2:2[2], 4[3], 6[2]; 4:1[3], 3[1], 5[1]; 6:2[4], 3[1]; 7:1[1], 3[1·2], 6[1]; 8:2[2], 4[4·5·6]; 9:3[1], 7[6]; 10:3[1], 4[1]; 11:5[1]; 12:5[1]; 13:4[2]; 14:1[1]; 15:5[1]; 17:3[1], 4[4]; 20:2[2]; 22:1[5], 3[3]; 24:2[1–4]; 26:3[4–7]; 28:1[1]; 29:3[1].

Did. 4:13[1·2]; 7:1[1]; 11:1[1], 2[2]; 13:3[1], 5[1], 6[2], 7[1]; 14:1[2].

III. THE SUBSTANTIVE PARTICIPLE

The substantive participle is employed as itself the name of an action of which its subject is the doer or, in the passive voice, the recipient. It thus performs a function which is more commonly discharged by the infinitive. It always stands in the predicative position.

1. *The substantive participle as subject.*—The substantive participle may be used as an integral element of the subject of a verb, the action which it denotes being itself an essential element of that of which the predicate is affirmed.

Sim. VIII, 4:4[3], καὶ ὡσαύτως εὑρέθησαν ξηραὶ καὶ κεκομμέναι.

I Clem. 43:5[2·3].

II Clem. 6:9[1]; 7:4[2].

Diogn. 6:4[1]; 12:9[1].

Trall. 2:1[1].

Herm. Vis. III, 2:6[3]; 3:1[2·3]; 8:9[3]; 10:3[1]; 11:2[1].

Mand. X, 2:4[1].

Sim. IV, 1:3[1]; V, 7:1[1]; VIII, 3:1[2], 44[3]; 5:2[2·3], 6[2]; 6:4[1]; IX, 8:4[1]; 9:7[7]; 10:1[2]; 11:8[1]; 26:5[1·2].

2. *The substantive participle as object.*—The substantive participle may be used as an integral part of the object of a transitive verb. This occurs especially after verbs of perception, the action denoted by the participle being an essential element of that which one perceives.

The substantive participle agrees grammatically with the subject of verbs of *finishing*, *ceasing*, etc., yet the action denoted by the participle must be regarded as logically the object of such of these verbs as are transitive.

Mand. III, 1:3[3], ἰδὼν δέ με κλαίοντα λέγει· Τί κλαίεις;

I Clem. 14:5[1·2]; 39:8[1].

II Clem. 10:5[1]; 20:1[1·2].

Barn. 1:3[2]; 3:1[1], 3[1]; 7:9[1·2], 10[1].

Eph. 4:2[3]; 6:1[1].

Mart. 5:2[2]; 7:1[4]; 12:3[4].

Herm. Vis. I, 1:2[1], 4[2]; 3:2[2]; 4:1[1]; II, 1:3[1·2]; III, 1:4[1], 5[2·3], 6[4]; 2:4[2], 9[1–8]; 3:2[3], 3[1]; 6:2[1·2]; 7:1[1·2·3]; 8:1[1], 9[2]; 10:1[1], 6[1]; 12:1[1·2]; 13:3[1]; IV, 3:6[1].

Mand. III, 1:3[3]; V, 2:2[1]; IX, 1:8[1]; XI, 1:1[1·2]; XII, 2:4[2·3].

Sim. IV, 1:1[2]; V, 1:1[4·5]; 2:3[3], 5[2–5], 6[2]; VI, 1:2[1·2], 6[4·5·6]; 2:3[1], 4[1·2]; 3:1[2·3]; VII, 1:6[1·2]; VIII, 3:4[1]; 4:2[2·3]; 6:2[1]; IX, 3:1[1]; 4:4[1]; 12:4[2·4]; 13:3[1], 4[1·3], 5[1]; 18:3[1·2·3]; 27:3[2].

Did. 16:8[1].

3. *The substantive participle in indirect discourse.*—A substantive participle forming a part of the object of the verb is sometimes equivalent to a clause of indirect discourse.

I Clem. 55:2[1], ἐπιστάμεθα πολλοὺς ἐν ἡμῖν παραδεδωκότας ἑαυτοὺς εἰς δεσμά, ὅπως ἑτέρους λυτρώσονται.

I Clem. 12:6[1]; 45:3[2]; 55:2[1].

Barn. 10:8[1].

Diogn. 1:1[1. 2]; 7:7[1. 2], 8[1].

Eph. 9:1[1].

Magn. 3:1[1. 3]; 11:1[1].

Trall. 1:1[1], 2[3].

Rom. 10:2[2].

Philad. 1:2[2].

Smyrn. 1:1[3. 5. 7. 8. 9], 2[1]; 3:1[1].

Philip. 4:3[1. 2].

Mart. 7:2[2]; 16:1[2]; 17:1[3. 4].

Mand. XII, 4:2[2. 3].

Sim. III, 1:1[2]; VIII, 6:6[1]; 7:2[4]; IX, 9:2[1], 7[2].

4. *The substantive participle as a limiting genitive.*—The substantive participle may be used as an integral element of a genitive limiting phrase.

Herm. Sim. IX, 11:7[1], καὶ ἔχαιρον αἱ παρθένοι οὕτω μου προσευχομένου.

Barn. 11:11[4].

Eph. 6:2[1].

Philad. 8:2[1].

Vis. I, 2:3[2]; 3:3[1]; III, 1:6[1. 2].

Sim. IX, 3:1[4]; 6:1[1]; 11:7[1]; 13:8[1. 2].

5. *The substantive participle as the object of a preposition.*—II Clem. 1:8[2] and Mand. I, 1:1[4] are best explained as substantive participles in the genitive after the preposition ἐκ. The article does not appear in the texts with the participle in Barn., but the MS C [H] has it.

CHAPTER III

CONDENSED STATEMENTS AND TABLES

I. USE OF THE GENITIVE ABSOLUTE

One hundred and twenty-six of the participles are in the genitive absolute.

With respect to tense they are distributed as follows: present, 83; aorist, 34; and perfect, 9, 3 being μέλλων combined with the infinitive of another verb.

In logical force they are all adverbial: time, 80; condition, 8; concession, 4; cause, 7; means, 2; manner, 4; attendant circumstance, 20; and anacoluthic, 1.

The Martyrdom of Polycarp, which is one twenty-fifth of the whole volume of the Apostolic Fathers, has 31 of the 126 participles in the genitive absolute. Moreover, it has two absolute genitives with the article simply; Mart. 7:2[6]; 9:2[2], and one standing alone, Mart. 16:1[4]. Hermas also has one standing alone, Vis. III, 2:9[9].

II. NEGATIVES WITH THE PARTICIPLE

The negative is used with the participle in the Apostolic Fathers 168 times. Μή with its compounds is used 139 times (μή, 108; μηδέν, 16; μητέ, 4; μηδέποτε, 4; μηκέτι, 3; εἰ μή, 2; μηθέν, 1; μήπω, 1) and οὐ (οὐκ, 9) is used 29 times.

Nearly 5½ per cent of the participles have the negative. The number is large in comparison with classical Greek, and shows the growth of the feeling that a participle is equivalent to a subordinate clause.

Μὴ occurs with all the classes of the participle except that of means. It expresses the condition, reason, etc., of the action of the participle; it is subjective, expressing some mental attitude of the subject of the principal verb toward the action denoted by the participle. When used of external fact, it leaves the fact of the action in the background and brings the condition, cause, etc., of the action into prominence.

The presence of οὐ can, in general, be explained by noting that the action to which it is applied is conceived to be simply a matter of fact. It leaves the condition, cause, etc., of the action out of view and asserts the fact simply as such. Both μή and οὐ are used of external fact, but with the above difference apparently well marked.

The cases of οὐ may well be treated more in detail. Οὐ is used in consequence of emphatic antithesis in I Clem. 14:2[1]; Diog. 7:4[4], 5[2. 4]. It coalesces with the participle, thus expressing a single negative idea, in Barn. 20:2[3. 4. 5. 9. 10. 12]; Trall. 5:1[2]; Herm. Mand. VI, 2:5[1]; Sim. VI, 1:6[6]; Did. 5:2[3. 4. 8. 9. 11]. In Smyrn. 11:1[2] and Philip. 1:3[1] the participle with οὐ is equivalent to a concessive clause, in II Clem. 1:8[1], to a temporal clause, in Philip. 3:1[1], to a causal clause, in II Clem. 1:2[2]; 10:5[2], to an expression of attendant circumstance, and in Magn. 3:1[1], the participle is in indirect discourse. Οὐ with the participle in II Clem. 2:1[1. 2. 4], 2[1] is from the Septuagint, where it is the regular translation of לֹא, not, of the Hebrew; moreover, used with the article, οὐ makes the reference definite, whereas μή would leave it indefinite.

In the earliest Greek literature negative particles were not used with the participle, but the negative idea was expressed by participles negative in root or by composition. This manner of expressing the negative in the participle has largely given place in the Apostolic Fathers to negative particles, which occur about six times as often.

III. PARTICIPLES USED FOR THE FINITE VERB

The construction requires the indicative in Barn. 6:11[1]; Diogn. 2:1[5], and Smyrn. 1:1[1], and the subjunctive in Barn. 19:1[1]; but in each of these passages the participle appears in the text.

Eph. 10:3[1. 2. 3] are of very doubtful text. Lightfoot, Funk, Hilg, and others have the subjunctive, some the indicative.

IV. ANACOLUTHIC PARTICIPLES

II Clem. 3:1[1]; Eph. 1:1[1], and Rom. 1:1[1] are in broken construction.

TABLE I

NUMBER OF PARTICIPLES IN EACH CLASS

Tense			Logical Force		
PRESENT		1,783	Adjective		1,667
1. Simultaneous	650		1. Restrictive	420	
2. Identical action	108		2. Substantively	826	
3. Past still in progress	1		3. Explanatory	278	
4. For the imperfect	5		4. Predicative		
5. For the future	10		*a*) Adjective	80	
Periphrase with infinitive	31		*b*) Periphrastic	63	
6. General	978		ADVERBIAL		1,252
AORIST		794	1. Time	271	
1. Antecedent			2. Condition	43	
a) Constative	125		3. Concession	31	
b) Ingressive	134		4. Cause	102	
c) Effective	466		5. Purpose and result	13	
2. Coincident			6. Means	41	
a) Identical	61		7. Manner 187; *a*) Hebraistic 2	189	
b) Object of verbs of perception	2		8. Attendant circumstance	562	
3. Undefined time	6		SUBSTANTIVE		174
PERFECT		518	1. Subject	28	
1. Action and state	433		2. Object	95	
2. Resulting state	81		3. Indirect discourse	14	
3. For pluperfect	4		4. Limiting genitive	37	
FUTURE		5	5. Object of preposition	2	
			WITHOUT LOGICAL FORCE		7
Total		3,100	Total		3,100

TABLE II

AVERAGES OF OCCURRENCE OF THE PARTICIPLE IN THE APOSTOLIC FATHERS

The following table shows the average occurrence of the participle to the page in each book or group of epistles of the Apostolic Fathers and the number of participles in each tense, with totals.

NAMES OF BOOKS	NO. OF PAGES	NO. OF PARTICIPLES	AVERAGE NO. TO PAGE	TENSE			
				Present	Aorist	Perfect	Future
I Clem	34	460	13.8	247	117	95	1
II Clem	10	164	16.4	96	55	12	1
Barn	22	318	14.4	208	75	35	..
Diogn	9	174	19.3	106	44	22	2
Ign. Epistles	27	345	12.8	197	74	74	..
Philip	4	72	18	39	21	11	1
Mart	8	192	24	102	74	16	..
Herm	82	1,288	15.7	728	314	246	..
Didache	7	87	12.4	60	20	7	..
Total	203	3,100	15.3	1,783	794	518	5

TABLE III

THE TENSES OF THE PRINCIPAL VERB WITH WHICH THE PARTICIPLE IS USED. THE FUTURE PARTICIPLE IS OMITTED

Participle	PRESENT											AORIST										PERFECT				
	Simultaneous						Identical					Antecedent					Identical									
Verb	Pr.	A.	Pf.	Fut.	Imp.	Plp.	Pr.	A.	Pf.	Fut.	Imp.	Pr.	A.	Pf.	Fut.	Imp.	Pr.	A.	Pf.	Fut.	Imp.	Pr.	A.	Pf.	Fut.	Imp.
I Clem.	24	35	1	..	11	..	5	9	1	1	3	26	74	..	5	..	1	7	..	2	..	39	41	1	11	3
II Clem.	19	14	2	2	1	..	1	2	..	1	..	17	15	..	18	..	1	2	..	1	..	7	3	..	2	..
Barn.	33	23	..	11	6	..	11	2	1	..	..	20	31	..	11	4	..	6	1	1	..	14	17	..	4	..
Diogn.	26	17	..	2	..	..	10	3	..	..	..	18	14	1	10	..	..	..	..	..	..	17	3	..	..	2
Ign. Epist.	46	21	2	4	..	..	5	1	..	..	..	34	31	..	4	..	1	3	..	..	..	49	21	1	1	2
Philip.	18	9	..	1	..	..	1	..	..	..	..	1	18	..	2	..	..	..	..	..	..	9	2	..	..	..
Mart.	10	35	..	3	13	..	..	4	..	..	3	8	43	1	2	14	..	5	..	..	..	2	9	1	2	2
Herm.	98	96	4	14	40	1	27	12	..	2	2	123	125	3	19	11	21	8	..	..	1	97	89	1	19	40
Didache	1	2	..	3	..	..	..	..	..	1	..	3	12	..	5	..	..	..	..	..	..	1	1	..	4	1

TABLE IV

The Logical Force of the Participles

The following table distributes the participles according to logical force into classes of the tense divisions of the participle. The whole number of participles in the class appears in the first column.

		Whole Number	Logical Force: Adjective: Attributive: Restrictive	Adjective: Attributive: Substantive	Adjective: Attributive: Explanatory	Adjective: Predicate: Adjective	Adjective: Predicate: Periphrastic	Adverbial: Time	Adverbial: Condition	Adverbial: Concession	Adverbial: Cause	Adverbial: Purpose	Adverbial: Means	Adverbial: Manner	Adverbial: Att. Circumstance	Substantive: Subject	Substantive: Object	Substantive: Indirect Discourse	Substantive: Limiting Genitive
Apostolic Fathers as a Whole	Aorist Present: General	977	168	512	111	53	..	3	21	8	23	..	1	8	52	2	4	2	9
	Aorist Present: Simultaneous	649	51	20	22	..	16	121	10	13	33	1	8	28	222	12	70	11	11
	Aorist Present: Identical	108	...	...	...	..	..	1	..	..	..	9	6	92	...	..	..	..	..
	Aorist Present: Miscellaneous	47	13	13	9	..	..	2	..	1	1	..	..	4	2	..	1	..	1
	Aorist: Antecedent	722	65	148	76	4	1	129	11	6	25	..	16	1	236	3	..	..	1
	Aorist: Identical	60	...	2	2	..	..	...	..	..	..	2	7	47	...	..	..	..	..
	Aorist: Miscellaneous	8	2	3	1	..	..	...	..	..	..	..	..	..	...	..	2	..	..
	Perfect	518	120	126	57	23	46	15	1	3	20	..	3	9	50	11	18	1	15
	Future	4	1	2	...	..	..	...	..	..	..	1	..	..	...	..	..	..	..
Total		3093	420	826	278	80	63	271	43	31	102	13	41	189	562	28	95	14	37

Total+7 without logical force, 3,093+7=3,100

V. COMPARISONS WITH THE NEW TESTAMENT AND CLASSICAL GREEK

Each page of the Apostolic Fathers contains 15.3 participles; in the New Testament, the number averages about 15.2 to the page of the same size.

Fifty-eight per cent of the participles in the Apostolic Fathers are in the present tense, 25 per cent in the aorist tense, 16 per cent in the perfect tense, and one-sixth of 1 per cent (5 instances) are in the future tense. In the New Testament, 56 per cent of the participles are in the present tense, 35 per cent in the aorist tense, 9 per cent in the perfect tense, and one-fifth of 1 per cent (14 instances) are in the future tense.*

The participle as a whole occurs not quite as frequently in the New Testament as in the Apostolic Fathers, but the periphrastic verb form occurs more frequently in the New Testament than in the Apostolic Fathers, and the present participle combined with the imperfect indicative occurs nearly four times as frequently in the New Testament as in the Apostolic Fathers.

In logical force, 54 per cent of the participles in the Apostolic Fathers are adjectival, 40 per cent adverbial, nearly 6 per cent, substantive, and nearly one-fourth of 1 per cent (7 instances) stand in broken construction.

There are 17 uses of the participle in the Apostolic Fathers. The adjectival participle used substantively occurs as often as all the other adjective participles together, and constitutes nearly 27 per cent of all the participles in the Apostolic Fathers. The adverbial participle of attendant circumstance is next in frequency of occurrence, followed by the definitive adjective participle, constituting respectively 18 and 14 per cent of all the participles in the Apostolic Fathers. The remaining uses, arranged in the order of their relative frequency of occurrence, are as follows: explanatory, time, manner, cause, substantive, object, predicate adjective, periphrastic, condition, means, substantive indirect discourse, concessive, substantive subject, limiting genitive, purpose. Two instances (II Clem. 1:8[2]; Mand. I, 1:1[4]) are best explained as substantive participles in the genitive after the preposition ἐκ.

No case of the neuter participle equivalent to an abstract noun occurs. This usage is rare both in the New Testament and in classical Greek. Neither the nominative nor the accusative absolute occurs. Nor does λανθάνω, τυγχάνω, or φθάνω occur in the Apostolic Fathers in construction with a participle. τυγχάνω with a participle occurs once in the Septuagint (II Macc. 3[9]), and λανθάνω also once in the

*The data for the New Testament were obtained from unpublished investigations of Professor H. F. Allen.

Septuagint (Tobit 12[13]) and once in the New Testament (Heb. 13[2]). The rare classical usage of a verb in construction with a participial form of τυγχάνω occurs twice in the Apostolic Fathers (Diogn. 10:7[1]; Sim. IX, 26:4[2]).

The aorist participle is not used in the Apostolic Fathers to express action subsequent to that of the principal verb as it is thought by some to do in the New Testament. The only case of the aorist in a periphrastic form is of doubtful text (II Clem. 17:7[6]).

ὡς ἄν is used twice (Pap. 2:8[1]; Barn. 6:11[2]) in the Apostolic Fathers with a participle, in like manner three times in the Septuagint (I Macc. 1[11]; II Macc. 12[4]; III Macc. 4[1]).

The Apostolic Fathers have 174 substantive participles. The verbs with which they are used, arranged in order of their frequency of occurrence, are as follows: ὁράω (εἶδω, 48; ὤφθην, 4), 62; βλέπω, 34; εὑρίσκω, 15; γιγνώσκω, 10; ἀκούω, 8; δείκνυμι, 7; νοέω, φαίνω, παύω, διαλείπω, παραμένω, εὐφραίνω, ἐπιμένω, διδάσκω, δηλόω, ἐπιγιγνώσκω, ἐφίστημι, μετανοέω, συγτελέω, τελέω, χαίρω. The last seven occur once each. Ὄφελὸς . . . . ἐστιν (Vis. III, 3:1[2. 3]) and ἱλαρὸς ἤμην (Sim. IX, 10:1[2]) with the participle seem to be extensions of such classical usage as the participle with δῆλός εἰμι and φανερός εἰμι.

The Apostolic Fathers are closely allied to the New Testament in the uses of the participle employed, in the particles used with the participle, and in the classes of verbs with which the participle occurs. The difference from the New Testament, which consists largely of frequency of usage and emphasis, indicates that the Apostolic Fathers are freer from hebraistic influence than the New Testament.

VITA

I, Henry Barton Robison, was born on the second day of January, 1866, at Winder, Ga. I prepared for college in the Academy of Kentucky University, now Transylvania University, Lexington, Ky. From the same I received A.B. and Classical Diploma from the College of the Bible in 1893, and A.M. in 1894. After graduation I taught Latin and Greek in the Academy of the same six years, preaching on Sundays in the meantime.

I was resident at the University of Chicago 1901–7, doing the major part of my work with the faculty of the Department of New Testament Language and Literature, and the minor part with the faculty of the Department of Old Testament Literature and Interpretation. I feel deeply grateful to all my teachers, especially to Professor Ernest D. Burton and President W. R. Harper, for the inspiration and direction they gave me.